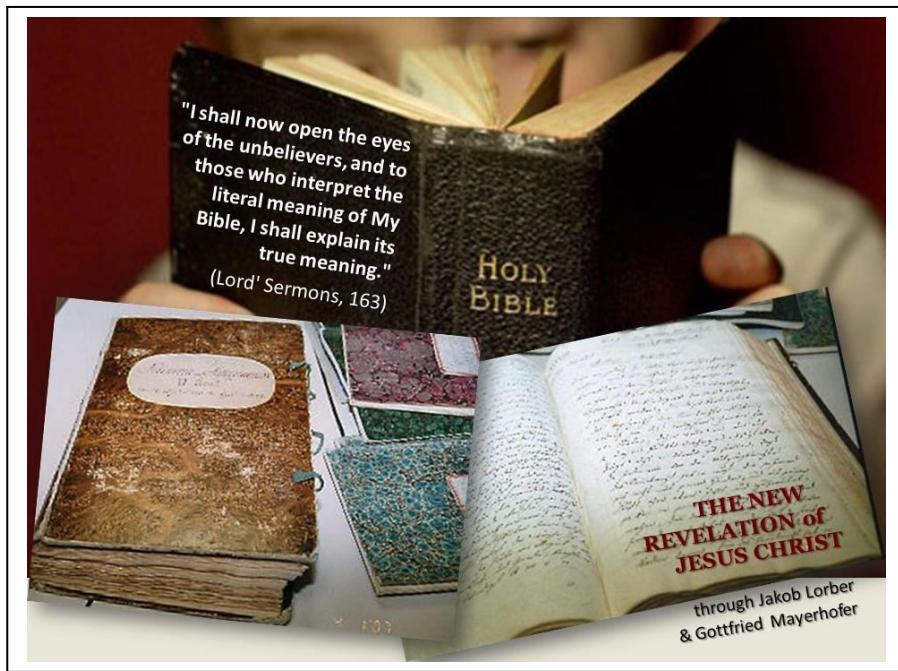


THE STRONG CONNECTION BETWEEN THE BIBLE AND THE NEW REVELATION

DOES THE BIBLE SPEAK ABOUT THE NEW REVELATION? PARALLELS BETWEEN JESUS AND THE NEW REVELATION THE TWO WITNESSES OF THE REVELATION OF JOHN



{3:15} While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. (Heb 3)

"Since egoism as antithesis to My love and love as such has become the main hobby of today's mankind and since as a result of this foolish behavior My patience is beginning to run out, this Word (the New Revelation) is being given you again so that before the general decline many may still be saved from completely losing their human dignity, their sole share in the spiritual world."
(Secrets of life, p. 90).

"I am giving it to you in order to set a new corner and boundary stone for the world. Many shall fall over this, for they do not follow the way of humility, utter self-denial, patience, gentleness and great love that is shown in it." (Himmelsgaben I, p. 390)

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Introduction

The New Revelation is comprised by the tens of volumes (totaling approx. 10,000 pages) written by the Austrian musician **Jakob Lorber** and the German ex-officer **Gottfried Mayerhofer** between 1840 and 1877. According to the testimonies of the writers (and, in Lorber's case, those of notable witnesses from the city of Graz¹), the content of the books was revealed through inner dictation from the Lord, their mission being just to write them down faithfully, in full consciousness, without adding any personal contribution.

We need to note here that the Bible itself testifies for the validity of such a communication from God, as David also received revelations from God in writing, which probably include the Psalms, but not only:

{28:19} All [this, said David,] the **LORD made me understand in writing by [his] hand upon me, [even] all the works of this pattern.**

(1 Chron 28)
The Lord also speaks through Jeremiah, testifying that the book written by him contains His words, His prophecies that He will bring to fulfillment.

{25:13} And I will bring upon that land all my words which I have pronounced against it, [even] all that is written in this book, which Jeremiah hath prophesied against all the nations.

(Jeremiah 25)

And later on, the Lord even clearly instructs him to write all the words he heard from Him in a book:

{30:1} The word that came to Jeremiah from the **LORD**, saying, {30:2} Thus speaketh the **LORD** God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

(Jeremiah 30)
{36:6} Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the **LORD** in the ears of the people in the **LORD'S** house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

In fact, it is natural to expect that many if not all the prophecies of the Old Testament were immediately put in writing (in books) after they have been received by His prophets, and not memorized or simply addressed to the people and written at a later time, which may have affected their accuracy. Thus, it appears as very probable that the books of prophecies from the Old Testament were written under dictation from God, and that, of course, in a manner perceivable only by God's instruments: the prophets themselves. And indeed, same is the fundamental claim of all the works put on paper by Lorber and Mayerhofer.

¹ These include a close friend of the composer Schubert, the director of the Styrian Musical Society Anselm Huettenbrenner, in whose arms Beethoven died, also his brother Andrew, who was mayor of Graz. Both wrote several of Lorber's works at his dictation. His biographer was Karl G. Ritter von Leitner, registrar general of Graz whose work 'Jacob Lorber, the Styrian Theosophist' presents Lorber as a true prophet. Later the great German lyric poet, spiritual writer and patron of classical literature Dr. Justinus Kerner supported the publishing of 'The Childhood of Jesus' and became the first publisher of Lorber's 'Correspondence Between Jesus and King Abgar of Edessa' and 'Paul's Letter to the Church at Laodicea' (from the Introduction to 'The Childhood of Jesus')

These speak from a strong moral and Christian perspective and, using a highly intellectual expression, unveil countless facts concerning the Scriptures, God, man and the natural and spiritual creation, adding astonishing scientific predictions and other prophecies, many of them confirmed years or decades after the date when they were produced (the greatest part of them refer to The Second Coming of the Lord, which is stated in several places to occur in less than 2,000 years since the Lord's death and resurrection.²)

Although many of the original manuscripts of the writings are still kept in Germany (Bietigheim, Lorber Verlag) and the books have been published for a long time in German and other European languages, more recently being freely distributed on the Internet due to volunteering translators, there was never any public attention offered to them by Christian churches and representatives, scholars or, in fact, any recognised authority. They were never the subject of a recognized theological research or debate and the few known references to them had, with a couple of minor exception, just the purpose to speedily dismiss them as 'pious poetry' or even as productions of a deranged mind.³

*This situation may appear very surprising, as Christian literature flourished greatly during the last 150 years and, in accord with public interest, it seemed to be no limit in the production of new Biblical interpretations or even seemingly prophetic teachings, not to mention the apocrypha. However, if we go back to the way the books of the New Revelation were produced, the testimonies of writers and witnesses and, mainly, to the fact that the texts were written in the first person, **the real author being presented everywhere as Jesus Christ Himself**, we may start understanding the great precautions Christians, and especially the leaders of their churches, may take before giving it any consideration. For if they would acknowledge the challenge of the New Revelation and start studying it, they would have to answer not only in front of their fellowmen, but also in front of God and their own conscience, to the great question of the New Revelation being the word of God or not. And if the question of faith and conscience may not be the final issue, they would still face some uncomfortable developments, because any official statement concerning the New Revelation would cause people to take interest in it, some to believe and eventually start a heated debate because of the countless arguments that can be brought in its favor.*

But why would the eventual admission of New Revelation's validity be so dangerous for the actual Christianity? One never finds in these books but the same Jesus and the same Gospel of the known Scriptures. However, what the New Revelation proclaims for the near future is the end of the actual religious establishment and, with that, of the entire unjust world order. Surely, all Bible reading Christians know that at the Second Coming there will be only one flock and One Shepherd, but most of the Christian leaders would like to believe that this will still not imply a loss of their particular privileges, as it is clearly shown in the New Revelation. Nevertheless, we will see in this study that it is not only the New Revelation, but also the Bible itself which testifies for such an inevitable course of events.

What you will find here is mainly an unpolished thematic collection of texts from the Bible and the New Revelation, with the addition of some more or less obvious observations of the author. If some of these

² Please observe that what is given is just a time limit and not 'the day or the hour' (Matt 24:36)

³ After 150 years since Lorber's death, Antonie Grossheim tried to prove in her PhD paper that Jakob Lorber suffered from schizophrenia, a hypothesis that appears as severely flawed, considering the absence of any recorded mental health problem and the preservation of some of his correspondences and his biography by Karl G. Ritter von Leitner.

appear wrong to the reader, they may really be, as only God's word is pure, perfect and perfectly reliable. The purpose of this endeavour is not to state a doctrine, but simply to awaken the interest of any good-willing person and especially that of the sincere Christian for the New Revelation.

Due to the visible fact that Christianity is very much divided and under attack today (this situation pointing at a true unfolding Armageddon of God's religion) and that we are at the brink of huge natural and social cataclysms, I firmly believe that humanity's last chance is to finally acknowledge and connect to the true Father in Heaven, the God of all love and mercy, who is revealed in the Bible and completely unveiled in the New Revelation, as He is surely the only possible support through any material and spiritual trials.

This study will attempt to prove what may be anyway perfectly visible to the honest Christian reader: the undeniable supporting relationship between the Bible and the New Revelation, thus the major necessity of observing the latter one too.

In the first part of this study, we will see that the Bible clearly predicts that the Lord will give humanity a new Word or teaching from heaven at His Second Coming and that the New Revelation appears to generally correspond to the description and pass the main biblical tests for validation..

The second part of this study will offer a more unconventional presentation of the New Revelation, by pointing at the amazing parallels between the Lord, in His earthly mission, as presented in the Gospels and the New Revelation, a fact which suggests that this teaching spiritually truly represents the Lord at the Second Coming, as indeed indicated in the New Revelation. This part will include a small dissertation on the way the New Revelation justifies, supports and explains the Bible, which can be seen as a continuation of the argumentation from part one concerning the scriptural validity of the New Revelation.

Finally, in the third part, we will observe that the two witnesses mentioned both in Zechariah 5 and Revelation 11, as in relation to the Second Coming, may very well be Elijah and Elisha, and that these two are, according to The Great Gospel of John, Lorber and Mayerhofer, the two prophets-scribes that wrote the New Revelation under divine dictation. This conclusion is based on the premise that the New Revelation is a true teaching from God, same as the Bible, in agreement to the previous stated arguments.

Thus, the emergent picture shows that as the New Revelation supports and justifies the Bible, also the Bible supports and justifies the New Revelation, through tests of scriptural validity, through many prophecies pointing at a Second Coming teaching and some even clearly indicating the New Revelation.

Of course, once we declare the New Revelation a valid scripture coming from God, we don't need any more confirmations from the Bible; however, we can appreciate that the Lord offers numerous hints (same as He did in view of His First Coming), so that even the more skeptic ones may become receptive and believe.

At this point, one may surely suggest that the author(s) of the New Revelation may have especially composed the texts so to obtain a perfect consistency with the Bible and also a detailed correspondence with the specific Second Coming prophecies. We know that, despite the historical proofs, a similar suspicion of counterfeit has been brought concerning the New Testament in relation to the Old.

But then, question is: how could such enormous elaboration may have been possible in the circumstances in which the works of the New Revelation have been produced, which are testified by the manuscripts themselves and, in Lorber's case, also by notable witnesses?

And if that would be still conceivable, another question inevitably arise: why did nobody else managed to make a similar attempt, no matter in what circumstances, in the last 2000 years?

THE BIBLE POINTING TO A NEW TEACHING FROM GOD, IN RELATION TO THE SECOND COMING

PARALLELS BETWEEN THE LORD JESUS AND THE NEW REVELATION

THE TWO WITNESSES OF GOD FROM THE REVELATION 11 AND ZECHARIAH 5

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**A note about the New Revelation in the landscape of the many assumed new
teachings from God**

A note about the New Revelation as mandatory reading for the true Christians

THE BIBLE POINTING TO A NEW TEACHING FROM GOD, IN RELATION TO THE SECOND COMING

THE 'SOLA SCRIPTURA' DOCTRINE IS NOT BIBLICAL. THE NEW REVELATION AND THE GOSPEL VALIDITY TESTS

THE APOSTLE PAUL REVEALS THAT THE LORD WILL AGAIN GIVE A SPOKEN MESSAGE TO HUMANITY IN THE FUTURE

THE OLD TESTAMENT SPEAKS ABOUT A NEW TEACHING COMING FROM GOD AT HIS SECOND COMING

THE REVELATION OF JOHN SPEAKS ABOUT A NEW TEACHING FROM GOD

CONCLUSIONS

THE 'SOLA SCRIPTURA' DOCTRINE IS NOT BIBLICAL. THE NEW REVELATION AND THE GOSPEL VALIDITY TESTS

Many Christians simply chose to deny the possibility of any godly truth outside of the accounts of the Bible. As a doctrine, this theological position is known as 'Sola Scriptura' and was at the core of the Protestant Reformation. However, the Bible itself not only leaves an open door to such a possibility, but even states that it should and will happen, a fact that we will observe in more detail later in this presentation. For now, it is enough to remind here the following very clear advices of Paul:

{5:19} Quench not the Spirit. {5:20} Despise not prophesying. {5:21} Prove all things; hold fast that which is good. {5:22} Abstain from all appearance of evil. (1 Thess 5)

{14:1} Follow after charity, and desire spiritual [gifts,] but rather that ye may prophesy. [...] {14:6} Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? [...]

{14:26} How is it then, brethren? **when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.** Let all things be done unto edifying. (1 Cor 14)

{4:11} **And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;** {4:12} For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: {4:13} **Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:** (Ephes 4)

Although these verses don't leave any place for doubting the idea that prophecies should be expected, many Christian churches, especially pertaining to Protestant denominations use a couple of other verses as the most usual arguments for Sola Scriptura:

One is: {3:16} **All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:** {3:17} That the man of God may be perfect, throughly furnished unto all good works. (2 Tim 3)

This is interpreted as meaning that the known Scripture is necessary and sufficient for God's people. The statement is, in fact, based on an evident misappropriation. The New Testament, as we know it was not compiled at that time. What we have here is not a reference to a book, but a definition of what scripture is: a written version of a message that was given by God to His people, which obviously has a certain beneficial usefulness to the ones receiving it.

The other most used (and wrong) argument is the warning ending the Revelation of John, which is seen as addressing the entire known Bible: {22:18} For I testify unto every man that heareth **the words of the prophecy of this book**, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: {22:19} And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] **the things which are written in this book.** (Rev 22)

*But again, it is common-sense that this message cannot refer to a book that wasn't yet in existence, but to the book of the Revelation itself: the subject is not 'the entire scripture', but '**this book**' - a book like all the prophetic '**books**' of the Old Testament, respectively the one that John was just finishing writing.*

Once the possibility of new prophecies from God is accepted (for more arguments, please check Biblical Arguments against Sola Scriptura Doctrine), we now can suggest some essential testing according to the apostles' instructions. And, by the way, testing would be useless, if the very possibility of validity is denied...

So, does the New Revelation preach another Gospel (Gal 1:8-9) or another Jesus (1 Cor 11:3)? Does it deny the Father and the Son or that Jesus is Christ or that Jesus is come in the flesh or that Jesus is the Son of God or the Jesus is Lord (1 John 2:22, 1 John 4:2-3, 1 John 5:1, 1 John 4:15, 1 Cor 12:3)? Does it contradict any part of the summary gospel that Paul delivers in 1 Cor 15:1-3? Or any of the statements contained in Acts 10:36-43?

Not only that it confirms all these facts, for it contains everything that can be found in the Gospels, but also adds numerous explanations, in plain language, so to fully clarify and strengthen the biblical

concepts and accounts. If interested in the way the New Revelation deals with the basic tenets of Christian doctrine, those referring to the identity and mission of Jesus Christ, please have a look at the study A proof that the New Revelation comes from God.

One should also take into account the argument that the Gospels show clearly that the Lord taught and did countless other things that were not recorded and it would evidently be most sinful to deny the importance of these unrecorded things or to reject as useless the eventual God-given revelation of them.

{21:25} And **there are also many other things which Jesus did**, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. (John 21)

{20:30} And **many other signs truly did Jesus in the presence of his disciples, which are not written in this book:** {20:31} But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20)

A particular category of the Lord's teachings explaining the mysteries of the Old Testament are just mentioned in the New Testament, but not also revealed, such as the explanations that Lord gave after His resurrection to His disciples on the road to Emmaus and then to His eleven apostles and others amongst them:

{24:27} **And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**⁴ {24:28} And they drew nigh unto the village, whither they went: and he made as though he would have gone further. {24:29} But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. {24:30} And it came to pass, as he sat at meat with them, he took bread, and blessed [it,] and brake, and gave to them. {24:31} And their eyes were opened, and they knew him; and he vanished out of their sight. {24:32} And they said one to another, **Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?**

{24:33} And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, {24:34} Saying, The Lord is risen indeed, and hath appeared to Simon. {24:35} And they told what things [were done] in the way, and how he was known of them in breaking of bread. {24:36} And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace [be] unto you. {24:37} But they were terrified and affrighted, and supposed that they had seen a spirit. {24:38} And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? {24:39} Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. {24:40} And when he had thus spoken, he shewed them [his] hands and [his] feet. {24:41} And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? {24:42} And they gave him a piece of a broiled fish, and of an honeycomb. {24:43} And he took [it,] and did eat before them. {24:44} And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning**

⁴ See also: 'worship God: for the testimony of Jesus is the spirit of prophecy' (Rev 19:10) and '{26:56} But all this was done, that the scriptures of the prophets might be fulfilled.' (Matt 5) and '{5:39} Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.' (John 5:39)

me. {24:45} Then opened he their understanding, that they might understand the scriptures, {24:46} And said unto them, Thus it is written, and thus it" (Luke 24)

We know also from Paul that the Lord has '**taken away the veil**' in the reading of the Old Testament, so that His disciples could understand it and have the knowledge of God in plain speech. But what that effectively meant is not to be found in the New Testament.

{3:12} Seeing then that we have such hope, we use great plainness of speech: {3:13} And not as Moses, [which] put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: {3:14} But their minds were blinded: **for until this day remaineth the same veil untaken away in the reading of the old testament; which [veil] is done away in Christ.** {3:15} But even unto this day, when Moses is read, the veil is upon their heart. (2 Cor 3)

This being the situation, **what would be so surprising if the Lord would decide to unveil the Scriptures again, for the benefit of all His followers and effectively, of the entire humanity, especially at a time of great trials?**

In fact, here or in the afterlife we may surely expect such revelations to bless all the children of God forever, since, as John reveals, **eternal life lies exactly in the knowledge of the Lord.**

{17:3} And this is **life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** (John 17)

Paul also prompts the believers to increase in the knowledge of God:

{1:10} That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and **increasing in the knowledge of God;** (Colossians 1)

So, it would be quite realistic to expect new 'prophetic utterances' to occur and also deal with such things as explaining the language of the Old Testament, the way the Lord did it verbally 2000 years ago. And by no coincidence, the Great Gospel of John contains explanations of Genesis and important clarification regarding the old prophets' language, life and mission etc. A number of such extremely useful explanations concerning concepts of both the Old and New Testament have been gathered in the study **Symbolic images of the Bible explained in the New Revelation through Jakob Lorber and Gottfried Mayerhofer.**

Thus we assessed the real possibility of a new teaching from God as being allowed by the Scriptures and also got some verifiable hints that the New Revelation passes the validity test and also brings some important disclosures in support of the Bible. Of course, such a theme deserves much more attention, so we will speak more about it in the second part of this study. Now we can turn to see if there are indeed some biblical prophecies pointing not only at the possibility, but at the certain occurrence of such new teaching from the Lord, especially, in relationship to His expected Second Coming.

Considering that we deal with the prophetic language of the Bible, please note that we will just try to extract the main ideas from the following verses and that from the perspective of **the Second Coming as identified by the judgment of Babylon and unification of nations under Lord's sole leadership,** according to **Revelation chap. 14 – 19, 21-22 and Jude 1:14-15ⁱ.** We will not try here to give any detailed interpretations, although such are often quite accessible in the light of the New Revelation and with the aid of some historical knowledge.

THE APOSTLE PAUL REVEALS THAT THE LORD WILL AGAIN GIVE A SPOKEN MESSAGE TO HUMANITY IN THE FUTURE

In his letter to the Hebrews, Paul speaks about the Lord promising that He will ‘once more’ speak again in order to ‘shake the earth and Heaven’, meaning, as can easily be deciphered, to restore the divine order not only on earth, but in the entire creation. Moreover that will be ‘a speech from heaven’, thus a prophetic and not a direct one, such as when He spoke on earth to the people around Him. This is clearly a prediction of a new divine and revolutionary message that the Lord will give at a later time. Paul also adds to it a firm warning concerning the refusal to listen to the Lord as He speaks from heaven.

{12:25} **See that ye refuse not him that speaketh.** For if they escaped not who refused him that spake on earth, much more [shall not] we [escape,] if we turn away from **him that [speaketh] from heaven:** {12:26} **Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.** {12:27} And this [word,] **Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.** (Heb 12)

Also in Thessalonians, in a context that generally is considered as referring to the Second Coming, Paul reveals that ‘the Lord himself will descend with a shout, with the voice of the archangel and with the trump of God’. We will later bring up again this prophecy, but for now, let’s observe that the Lord will not simply shout, in the natural sense, at the Second Coming, but He will surely deliver a spoken message to the ones on the earth (as ‘the descend from heaven’ cannot surely indicate another relevant place). And that is justified by the use of the ‘trump of God’, considering that at the beginning of the Revelation (1:11) we receive an image of the great voice of the Lord ‘as of a trumpet’ giving to John the messages for the churches.

{4:15} For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep. {4:16} For **the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:** and the dead in Christ shall rise first: {4:17} Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thess 4)

{1:10} I was in the Spirit on the Lord’s day, and heard behind me **a great voice, as of a trumpet.** {1:11} **Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches** which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (Rev 1)

Surprisingly, this prophetic association of the ‘shout of God’ with ‘a trumpet’ in the context of the Second Coming, or of Lord’s supremacy over the whole earth, is given long before His first Coming, in David’s Psalm 147.

{47:5} **God is gone up with a shout, the LORD with the sound of a trumpet.** {47:6} Sing praises to God, sing praises: sing praises unto our King, sing praises. {47:7} **For God [is] the King of all the earth:** sing ye praises with understanding. {47:8} **God reigneth over the heathen: God sitteth upon the throne of his holiness.** (Psalm 47)

However, we will discover much more in regards to the Old Testament's prophecies about God giving a new teaching at the time of the Second Coming, in the following chapter.

THE OLD TESTAMENT SPEAKS ABOUT A NEW TEACHING COMING FROM GOD AT HIS SECOND COMING

A clear reference to the Second Coming as a time when the Lord our God will 'gather His saints' and come to 'judge his people' is to be found in Psalm 50, where David writes that before the judgment, 'God shall not keep silence', but 'shall call to the heavens from above and to the earth', before the judgment of His people.

{50:3} **Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.** {50:4} **He shall call to the heavens from above, and to the earth, that he may judge his people.** {50:5} **Gather my saints together unto me; those that have made a covenant with me by sacrifice.** (Psalm 50)

*Isaiah also delivers a prophecy about 'the last days' in which 'the Lord will teach His ways' to 'all the nations', when 'His mountain' (which in the context is, clearly, His teaching or His pure religion – see also Exodus 15:17⁵) will be on top of all **mountains** (all leading teachings and religions) and 'exalted above the hills' (which may mean to be considered highly above the doctrines of the Christian churches/ denominations). We know that this deals with the Second Coming for 'the judgment among the nations' is again mentioned, and finally, the general pacification of humanity.*

{2:2} And it shall come to pass **in the last days, [that] the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.** {2:3} And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and **he will teach us of his ways, and we will walk in his paths:** for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. {2:4} **And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.** (Isaiah 2)

⁵ *For where is the Lord for His people but in His teaching (that once applied becomes His religion)?* {15:17} Thou shalt bring them in, and plant them in **the mountain of thine inheritance**, [in] the place, O LORD, [which] thou hast made for thee to dwell in, in the Sanctuary, O Lord, [which] thy hands have established. (Exod 15)

Also, at the time of the great general judgment, Jeremiah shows the Lord ‘from on high’ or ‘from His Holy habitation’ (Heaven) ‘roaring’ (as ‘the Lion of Judah’ – Rev 5:5) or addressing ‘His habitation’ (His church, His people) and revealing their sins to them. He ‘will give a shout against all the inhabitants of the earth’, he will have ‘a controversy’ and a ‘pleading’ with ‘all flesh’ (again, all earthly people), the latter image suggesting even clearly that this communication will not be just a short proclamation, but an exhibition of divine arguments (which are, of course, revelations of His wisdom and will for people).

{25:30} Therefore prophesy thou against them all these words, and say unto them, **The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread [the grapes,] against all the inhabitants of the earth.** {25:31} A noise shall come [even] to the ends of the earth; for **the LORD hath a controversy with the nations, he will plead with all flesh; he will give them [that are] wicked to the sword,** saith the LORD. (Jeremiah 25)

Another mentioning of this ‘roaring of the Lord’ (this time, followed by the clear explanation of ‘uttering of His voice’) associated with a ‘shaking of the heavens and earth’ (like in Heb 13:26 or like ‘the earthquakes’ in the Revelation⁶) appears in Joel 3 associated with the promise of ‘new wine’ and an abundance of ‘milk’ and ‘water’ (teaching from God/ wisdom from Heaven – as we will see below in the explanation of the rain/water from heaven⁷). We know that this refers to the Second and not the First Coming for in the previous verses the Lord speaks of a great judgment of the heathens (‘for there will I sit to judge all the heathen round about’ (Joel 3:12), for ‘the harvest is ripe’ (Joel 3:13) – an image which reminds also the depiction of the great judgment in Matt 13:39ⁱⁱ)

{3:16} **The LORD also shall roar out of Zion, and utter his voice from Jerusalem;** and the heavens and the earth shall shake: but the LORD [will be] the hope of his people, and the strength of the children of Israel.

{3:17} So shall ye know that I [am] **the LORD your God dwelling in Zion, my holy mountain:** then shall Jerusalem be holy, and there shall no strangers pass through her any more.

{3:18} And it shall come to pass in that day, [that] **the mountains shall drop down new wine,** and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and **a fountain shall come forth of the house of the LORD,** and shall water the valley of Shittim.

{3:19} Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence [against] the children of Judah, because they have shed innocent blood in their land.

{3:20} **But Judah shall dwell for ever, and Jerusalem from generation to generation.**

{3:21} For I will cleanse their blood [that] I have not cleansed: for the LORD dwelleth in Zion. (Joel 3)

⁶ Rev 6:12, 8:15, 11:13, 11:19, 16:18

⁷ If the water is the Lord’s teaching, then ‘the wine’ that the Lord turn the water into at Cana (John 2), cannot be other than the acting according to the teaching (which the Lord indeed accomplished in the highest degree); ‘the milk’ that is given to the ‘babes’ (beginners) in matter of teaching (1 Cor 2:2-3), is surely the fundamentals of the teaching which can be easily understood by anybody.

Another image of such extraordinary feast offered by the Lord, of ‘fat things’ and ‘wines’ (probably representing the abundance of divine wisdom or knowledge and the actions according to that), which will destroy in ‘this mountain’ (as said above, His teaching/ religion) the ‘covering’ and ‘vail’ (will unveil the mysteries of His religion, the prophetic language), which will have the effect of annihilating ‘death’ and suffering and the rebuke of God’s people. All these, of course, are to be expected at the Second Coming.

{25:6} And **in this mountain** shall the LORD of hosts make unto all people **a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.** {25:7} And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. {25:8} He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it. (Isa 25)

We encounter a similar message in Jeremiah 31, when the Lord addresses all nations, giving comfort to the suffering, while the abundance of wisdom (‘fatness’) and goodness in Lord’s teaching (meal) will satisfy the priests and the people:

{31:13} Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.
31:14} And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. (Jeremiah 31)

*A most suggestive indication to **a new teaching, given in ‘a pure language’** (plain) with the purpose of having ‘the people calling upon the name of the Lord, to serve Him with one consent’, thus of unifying the people of God, at a time when He will ‘gather the nations’, to judge ‘all the earth’, thus of course, the time of the Second Coming, is given through Zephaniah:*

{3:8} Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for **my determination [is] to gather the nations**, that I may assemble the kingdoms, **to pour upon them mine indignation, [even] all my fierce anger**: for **all the earth** shall be devoured with the fire of my jealousy. {3:9} **For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.** (Zeph 3)

*Another relevant prophecy can be found in Habbakuk, where the symbol of **Lord’s bow** (a weapon, similar to **the sword** which, signifies God’s word⁸) also expressly presented as ‘[even thy] word’ is **naked** (or plain, without added symbolic images), at the time when the Lord manifests ‘His wrath’ against ‘**the rivers**’ (which are ‘waters’ that do not come from God, meaning the false religions). Again, as we know from the Gospels and The Revelation, the judgment over paganism will take place at the Second Coming.*

{3:8} **Was the LORD displeased against the rivers? [was] thine anger against the rivers? [was] thy wrath against the sea, that thou didst ride upon thine horses [and] thy chariots of salvation?** {3:9} **Thy bow was made quite naked,** [according] to the oaths of the tribes, [even thy] word. Selah. **Thou didst cleave the earth with rivers.** (Habbakuk 3)

⁸ ‘**the sword of the Spirit, which is the word of God** (Ephes 6:17),’ {4:12} For **the word of God [is] quick, and powerful, and sharper than any twoedged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart. (Heb 4:12)

From this perspective, we can also understand Lord's words from John 16:25 concerning His '**plain unveiling of the Father**', as addressing not only His disciples 2000 years ago, but all His future followers and finally, the whole humanity. {16:25} These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but **I shall shew you plainly of the Father.**

And indeed (this can be checked by anybody), a most compelling revelation of the love of God, the Father Himself, is what we get on every page of the New Revelation.

Jesus speaks about the '**WATER**' that He wants to give to the people (if they want 'to drink it') as the source of the '**everlasting life**' (John 4:14); In John 7:38-39 we also find out from the Lord that this '**LIVING WATER**' is '**the Spirit**' that the believers will receive or as we see in John 14:16-18 and 26, '**the Holy Ghost**' or '**the Spirit of truth** or '**the Comforter**' ('**who will teach them all things**'):

{4:14} But whosoever drinketh of **the water that I shall give him** shall never thirst; but **the water that I shall give him shall be in him a well of water springing up into everlasting life.** (John 4:14)

{7:38} He that believeth on me, as the scripture hath said, **out of his belly shall flow rivers of living water.** {7:39} (But **this spake he of the Spirit**, which they that believe on him should receive: **for the Holy Ghost was not yet [given]**; because that Jesus was not yet glorified.) (John 7:38-39)

{14:16} And I will pray the Father, and **he shall give you another Comforter, that he may abide with you for ever;** {14:17} [Even] **the Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. {14:18} I will not leave you comfortless: I will come to you. (John 14:16-18)

{14:26} But **the Comforter, [which is] the Holy Ghost**, whom the Father will send in my name, **he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.** (John 14:26)

{15:26} But when **the Comforter** is come, whom I will send unto you from the Father, [even] **the Spirit of truth, which proceedeth from the Father, he shall testify of me:** (John 15:26)

So what is '**the water**' that the Lord gave to His followers, the ones who '**drank it**'? We all know that the Lord gave **His teaching** to all who accepted and followed it, thus becoming His disciples. If there are any doubts that '**the water**' promised by the Lord to His followers consists in His word (teaching), we can find in the Old Testament that, indeed, the meaning of '**rain living waters/ waters from heaven**' is, through direct association, **the Lord's word**. Let's check first Isaiah 55:10-11, Jeremiah 10:13, 51:16:

{55:10} For **as the rain cometh down**, and the snow from heaven, and returneth not thither, but **watereth** the earth, and maketh it bring forth and bud, that it may give seed to the sower, and **bread to the eater:** {55:11} **So shall my word be that goeth forth out of my mouth:** it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it. (Isaiah 55)

{10:10} But the LORD [is] the true God, he [is] the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. {10:11} Thus shall ye say unto them, The gods that have not made the heavens and the earth, [even] they shall perish from the earth, and from under these heavens. {10:12} He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. {10:13} When he uttereth his voice, [there is] a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. (Jeremiah 10/ also in Jeremiah 51:16)

In Psalm 68 we see that this ‘plentiful rain’ from God, which proves to people ‘His inheritance’ (as Lord) is like ‘a dwelling for His congregation’, His people. This is an important point, which we will remember later.

9You, O God, sent a plentiful rain, Whereby You confirmed Your inheritance, When it was weary.
10Your congregation dwelt in it; (Psalm 68:8)

The Lord Himself, in confirmation of this perspective, appears as the ‘fountain of living waters’, the origin of His wisdom, fact confirmed in Jeremiah 2:13, 17:13

{2:13} For my people have committed two evils; they have forsaken me the fountain of living waters, [and] hewed them out cisterns, broken cisterns, that can hold no water. (Jeremiah 2) / {17:13} O LORD, the hope of Israel, all that forsake thee shall be ashamed, [and] they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. (Jeremiah 17)

And again, through Habbakuk, God speaks about a time when (all) ‘the earth will be full of the knowledge of His glory’, again associating this knowledge/ teaching with the symbol of ‘water(s)’.

2:14} For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (Habbakuk 2)

Please note that the Lord offers here a complete and justified association, because ‘the waters’ mean the knowledge/ teaching from the Lord and ‘the sea’ refers to multitudes of people (that will be ‘covered’ - converted by it), as it can be easily derived from the verse 5:13 of the Revelation and 60:5 of Isaiah:

{5:13} And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, [be] unto him that sitteth upon the throne, and unto the Lamb for ever and ever. (Rev 5)

{60:5} Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. (Isaiah 60)

In Habbakuk 2:14 we got a prophecy of such ‘a knowledge of the glory of God’, that will fill the entire earth. Is that a suggestion to an increase in spiritual knowledge or just a reference to the great spreading of the existing one? In another Second Coming prophecy given this time to Daniel, the Lord

*testifies that, at the time of the end, **the knowledge** (of course, the divine spiritual knowledge) **will indeed be increased.***

{12:4} But thou, O Daniel, shut up the words, and seal the book, [even] **to the time of the end: many shall run to and fro, and knowledge shall be increased.** (Daniel 12)

*In Obadiah 14 we see again that a great outpouring of divine teaching will definitely occur at the Second Coming, when the Lord will be king over all the earth. ‘**The former sea**’ that will receive this teaching appears to be the people who already adhered to the teaching of God, the Christians, while ‘**the hinder sea**’, those who stopped adhering, or the Atheists/ Agnostics. In other words, the teaching addresses both the spiritual knowledge (particularly, pertaining to the Bible) and the natural knowledge (particularly, pertaining to science). These will be purified and strengthen by the new light from Heaven, thus bringing numerous converts from both parties. And indeed, we leave it to the reader to verify that the New Revelation is matching this huge purpose, for by its full confirmation of the Bible it addresses the Christians⁹ and by its scientific approach in presenting the material and spiritual creation it addresses (especially) the scientifically-oriented skeptics¹⁰. We observe thus that ‘**the increase in knowledge**’ is implicit here also.*

{14:8} **And it shall be in that day, [that] living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea:** in summer and in winter shall it be. {14:9} **And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.** (Obadiah)

*A gradual increasing of ‘**the waters**’ that will reach the ‘**sea**’ and ‘**heal it**’, is very beautifully suggested in Ezekiel 47. In consistence with the previous considerations, what we have here is **an increase in the knowledge of God** which will finally heal the (unconverted) peoples of the world. In addition, we get here, the symbol of the ‘**fish**’ - which will be dwell in these waters and also that of the ‘**fishers**’ that will catch ‘**the fish**’ of ‘**the great sea**’. These metaphors, as any Christian knows, have been used by the Lord to indicate the people converted by the word of the Lord, which adds another argument in support of using the symbol of ‘**water**’ (from heaven) for the word/ teaching of God throughout the Old and New Testament.*

{47:3} And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; **the waters [were] to the ankles.** {47:4} Again he measured a thousand, and brought me through the waters; **the waters [were] to the knees.** Again he measured a thousand, and brought me through; **the waters [were] to the loins.** {47:5} Afterward he measured a thousand; [and it was] a river that I could not pass over: for the waters were risen, waters to swim in, **a river that could not be passed over.**

⁹ The main works addressing the content and meaning of the Bible are: **The Great Gospel of John, The Lord’s Sermons, Explanation of the Scriptures, The three days in the temple, The Childhood of Jesus, Paul’s Letter for Laodicea and The Household of God** (all to be found [here](#))

¹⁰The works dealing particularly with natural knowledge, which is presented in a scientific manner, are: **Secrets of Life, Secrets of Creation, The Fly, The Earth and Moon, Saturn, Natural Sun.** Of a certain interest for the open-minded skeptics or agnostics, could also be the works dealing with the afterlife, which generally confirm the content of numerous recorded Near-Death Experiences; as such are: **Beyond the Threshold (Deathbed Scenes), From Hell to Heaven (Robert Blum), Sunsets to Sunrises (Bishop Martin), , The Spiritual Sun** (all, except Secrets of Creation, to be found [here](#))

{47:6} And he said unto me, Son of man, hast thou seen [this?] Then he brought me, and caused me to return to the brink of the river. {47:7} Now when I had returned, behold, at the bank of the river [were] very many trees on the one side and on the other. {47:8} Then said he unto me, **These waters issue out toward the east country, and go down into the desert, and go into the sea: [which being] brought forth into the sea, the waters shall be healed.** {47:9} And it shall come to pass, [that] **every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed;** and every thing shall live whither the river cometh. {47:10} And it shall come to pass, [that] **the fishers** shall stand upon it from Engedi even unto En-eglaim; they shall be a [place] to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. (Ezekiel 47)

Further on, in Joel 2:23, the Lord speaks about ‘the rain’, ‘the former rain’ and ‘the latter rain’ which in corelation with the previous considerations, probably correspond to the teaching given to Moses, the Lord’s teachings at His First Coming and His teachings to be given at the Second Coming. These last ones will bring lots of foods, wheat, wine (word and action of God), fats (abundance of wisdom), oil (Holy Spirit, Spirit of Truth, power of divine love – see A9) to His people so they would be fully satisfied and never be ashamed. This ‘latter rain’ will be much more plentiful than the ‘former rain’ which was given ‘moderately’. And indeed, we just have to compare the size of the biblical Gospels with the almost 7000 pages of only the Great Gospel of John or that of the whole New Testament with the New Revelation and another good match is made obvious.

{2:23} Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you **the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first [month.]** {2:24} **And the floors shall be full of wheat, and the fats shall overflow with wine and oil.** {2:25} And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. {2:26} And **ye shall eat in plenty, and be satisfied,** and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. {2:27} And ye shall know that I [am] in the midst of Israel, and [that] I [am] the LORD your God, and none else: and my people shall never be ashamed. [Joel 2]

The fact that this increase of the spiritual knowledge will, in particular, mean also a great unveiling of the ‘book’ (Christian Scriptures) for ‘the deaf’ and ‘the blind’ appears to be very suggestively pointed at in Isaiah 29, where the whole chapter gives easily recognizable hints to the actual religious and political context and in which a judgment of the evil ones, including ‘the terrible’ (Satan) is mentioned. By the ‘deaf’ we can understand those who were indifferent to the Scripture and by the ‘blind’ as those who were unable to properly comprehend it (in the light of the spiritual truth):

{29:18} **And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.** {29:19} The meek also shall increase [their] joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. {29:20} **For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:** (Isaiah 29)

The ‘latter rain’ is also mentioned in Zechariah, showing that God’s people should not only expect (the new teaching of the Lord), but also ask for it, thus acknowledge its importance and desire it. Note that

Zechariah is the last prophet before the Lord's first coming (not to mention John the Baptist) and that his prophecies cannot simply refer to the future of Israel and its neighbors, due to the known events in its history after the Lord's death (thus one cannot speak about 'the house of Judah' or 'the house of Joseph' and the final defeat of Egypt and Assyria performed by the Lord in a known historical context). All these cannot refer but to the Second Coming of the Lord, His judgment against Babylon and the salvation of His people. The significance of the names of nations is relatively easy to understand in the actual historical circumstances, but as said before, it is not the purpose of this study to get into a more detailed analysis.

{10:1} Ask ye of the LORD **rain in the time of the latter rain**; [so] the LORD shall make bright clouds, and give them **showers of rain**, to every one grass in the field. {10:2} For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because [there was] no shepherd. {10:3} Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. (Zech)

Another relevant disclosure concerning the abundance of the words of God given to his people appears in Ezekiel 21:12-14 and points at the 'doubling of the sword at the third time'. If we consider again that God first sent His teaching through Moses, then, coming as Jesus, He gave it Himself to the people and for the third time, or at the Second Coming, He will come up with another word for humanity, this one will be 'doubled' in relation to all He gave before. It is noteworthy to observe that this 'sword' of His teaching appears as a threat to 'the princes of Israel' (the spiritual leaders of the people of God), who were at the time of the First Coming the Pharisees and, of course, at the Second Coming, the Christian leaders.

{21:12} Cry and howl, son of man: for it shall be upon my people, it [shall be] upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon [thy] thigh. {21:13} Because [it is] a trial, and what if [the sword] contemn even the rod? it shall be no [more,] saith the Lord GOD. {21:14} Thou therefore, son of man, prophesy, and smite [thine] hands together, and **let the sword be doubled the third time, the sword of the slain: it [is] the sword of the great [men that are] slain**, which entereth into their privy chambers. [Ezek]

Also in Ezekiel we find another reference to a time of a great judgment of Lord's people ('cattle') and of the salvation of Lord's flock, which from then on will have as the only one shepherd the Lord Himself (who will feed all, including 'David', meaning the leaders 'after the heart of God' like David). And in such circumstances, the Lord will again bring 'showers' (rain) of blessings from above upon his people, which we now can surely understand as a new divine teaching.

{34:20} Therefore thus saith the Lord GOD unto them; Behold, I, [even] I, will judge between the fat cattle and between the lean cattle. {34:21} Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; {34:22}

Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. {34:23}

And I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd. {34:24} **And I the LORD will be their God, and my servant David a prince among them;** I the LORD have spoken [it.]{34:25} And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. {34:26} And I will make them and the places round

about my hill a blessing; **and I will cause the shower to come down in his season; there shall be showers of blessing.** (Exekiel 35)

But even in Psalms we get an image of God ‘coming down like rain’, as ‘showers watering the earth’ at a time of a great judgment for both the poor and ‘the oppressor’ (Satan), bringing an abundance of peace and his dominion ‘unto the ends of the earth’:

{72:1} Give the king thy judgments, O God, and thy righteousness unto the king’s son. {72:2} **He shall judge thy people with righteousness, and thy poor with judgment.** {72:3} The mountains shall bring peace to the people, and the little hills, by righteousness. {72:4} **He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.** {72:5} They shall fear thee as long as the sun and moon endure, throughout all generations. {72:6} **He shall come down like rain** upon the mown grass: **as showers [that] water the earth.** {72:7} In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. {72:8} He shall have **dominion also from sea to sea, and from the river unto the ends of the earth.** (Psalms 72)

Same image and promise of the Lord is given in Isaiah 27, this time with the addition of the symbol of ‘Lord’s sword’ also in the context of the Lord’s coming and general judgment, that will include Satan himself (‘leviathan the piercing serpent’, ‘the dragon that is in the sea’):

{26:21} For, behold, **the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.**

{27:1} **In that day the LORD with his sore and great and strong sword** shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and **he shall slay the dragon that [is] in the sea.** {27:2} In that day sing ye unto her, A vineyard of red wine. {27:3} **I the LORD do keep it; I will water it every moment: lest [any] hurt it, I will keep it night and day.**

In Isaiah 30:25 we get an image of the ‘the mountains’ and ‘hills’ which we identified in Isaiah 2:2 as the world’s leading teachings/ religions and the doctrines of the Christian churches (denominations) being flooded by ‘rivers and streams of waters’ ‘in the day of the great slaughter, when the towers fall’, thus at the time of the great judgment, when the fall of the leading false teachings will occur.

{30:25} **And there shall be upon every high mountain, and upon every high hill, rivers [and] streams of waters in the day of the great slaughter, when the towers fall.** (Isaiah 30)

In another great confirmation of the meaning of these ‘waters’ from God as His teaching, His word, we discover after only another couple of verses, thus in the same context, a picture of the Lord communicating with the people by ‘causing His glorious voice to be heard’ and through such, defeating ‘the Assyrian’ which seems to be (here and in many other verses) a symbol for paganism, false teachings:

{30:30} **And the LORD shall cause his glorious voice to be heard, and shall shew the lightning down of his arm, with the indignation of [his] anger, and [with] the flame of a devouring fire, [with] scattering, and tempest, and hailstones.** {30:31} **For through the voice of the LORD shall the Assyrian be beaten down, [which] smote with a rod.** (Isaiah 30)

THE REVELATION OF JOHN SPEAKS ABOUT A NEW TEACHING FROM GOD, AT THE SECOND COMING

Now, passing from the Old Testament to the Revelation of John (which uses many symbolic images given to the old prophets), we also find a couple of verses referring to '**the water of life**' that the Lord will offer to His people or to '**the fountain of the water of life**' which is Himself, the Lord as the Word, the sole giver of the 'water of life' and that, of course, as it is generally considered, at His Second Coming:

{7:17} For **the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters**: and God shall wipe away all tears from their eyes. (Rev 7)

{22:1} And he shewed me **a pure river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb. (Rev 22:1)

{21:6} And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.** (Rev 21:6)

{22:17} And **the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come.** And whosoever will, let him **take the water of life freely.** (Rev 22:17)

Not surprisingly, such a previous divine call for humanity consisting in the invitation to access the teaching of God for free at the Second Coming was already given through Isaiah: {55:1} Ho, **every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.** (Isaiah 55)

And, certainly, in agreement with the idea of '**increased knowledge**' we discovered above in Ezekiel 21:12-14 and 47:3-10, Daniel 12:4, Habbakuk 2:14, this '**water of life**' or teaching from the Lord cannot simply refer to a repetition of the biblical words.

This is also confirmed in the Revelation's verses about the '**opening and reading**' of '**the book**' (unveiling the true meanings of the Scriptures) by **the Lord Himself** and about the '**finishing**' of '**the mystery of God**' (revelation of God's secrets), which are hidden in the Scriptures, and, obviously, also in the natural and spiritual creation:

{5:3} And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. {5:4} And I wept much, because **no man was found worthy to open and to read the book, neither to look thereon.** {5:5} And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.** (Rev 5)

{10:7} **But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished**, as he hath declared to his servants the prophets. (Rev 10)

CONCLUSIONS

I think that for now we have gathered enough support for the idea of the Lord giving humanity a new Word or teaching from heaven at His Second Coming, as being suggested quite clearly in both the Old and the New Testament. However, despite the arguments about the New Revelation's scriptural validity and several matching attributes, one cannot firmly affirm yet that the Second Coming teaching from God the Bible refers to is exactly the New Revelation.

Therefore, we will continue to uncover some aspects pertaining to the great relationship between the Bible and the New Revelation and finally we will show that if we accept the New Revelation's validity, we may be compelled to accept that the Bible speaks exactly about the New Revelation.

PARALLELS BETWEEN THE LORD JESUS AND THE NEW REVELATION

*The purpose of this second part of the study is to display a couple of fundamental aspects of the Lord's life and mission, as they are to be found in the New Testament, and show that they match, in the appropriate correspondence, the New Revelation's main characteristics and condition in the world. Such spiritual parallels between Lord's ministry and His teachings are first mentioned by the Lord Himself in chapter 18 from 'The Sermons of the Lord'. The third chapter of this section, **Support, explanation and fulfilling of previous Scriptures** emphasizes the strong consistency between the New Revelation and the Scriptures, a fact which, obviously, can be seen as ***the most important argument for the New Revelation's scriptural validity, from a Christian perspective.****

POVERTY

DISPLAY OF AN UNMATCHED WEALTH OF KNOWLEDGE

SUPPORT, EXPLANATION AND FULFILLING OF PREVIOUS SCRIPTURES

DISPLAY OF A SUPREME LOVE AND MORAL ETHIC

OPPOSITION TO INSTITUTIONALIZED RELIGION AND WORLDLY REJECTION

POVERTY

The Lord was born in very humble conditions and, despite His supreme divine power, but out of love for His children, always walked on this earth as a poor man.

{9:58} And Jesus said unto him, Foxes have holes, and birds of the air [have] nests; but **the Son of man hath not where to lay [his] head.** (Luke 9)

{8:9} For ye know **the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.** (2 Cor 8)

The teaching of the New Revelation also appeared in humble circumstances, being given first and mainly to the poor musician Jakob Lorber. Although this one worked as a scribe for the Lord for 24 years, almost to the time of his death, he got absolutely no benefit from this endeavour, remained poor and occasionally even needed some support from his friends.

For the last 150 years, the New Revelation itself never benefited of any recognition and promotion on the world's stage and never led a believer or group of believers to any material benefit. This situation, according to the Lord's words in Luke 16:15, speaks anyway in its favour.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for **that which is highly esteemed among men is abomination in the sight of God.** (Luke 16)

Some Christians are tempted to immediately put the New Revelation in the same category as the teachings of Joseph Smith, Helen White or the founders of Jehovah's Witnesses (that not to mention countless less popular ones which claim to have been given by God). But consider that such teachings gave rise to many well structured, prosperous and influential groups and organizations, so their fruits were rich on this plane. This is not the case with the New Revelation.

*For, indeed, as a specific Christian sect, the disciples of the New Revelation form **one of the poorest church on earth** – having no temples, no material assets, no recognition coming from any worldly authority and, generally, no formal organization at all. The books were always published outside a particular religious context, like any common literature, and for the last 10 years, majority of them were made available for free on the Internet, in almost all European languages, due to the work of volunteering translators. Thus, it is even in a natural sense true that, referring to the New Revelation, today countless people (and, truly, due to the Internet's automated translation facilities, potentially all) can come and '**take the water of life for free**', as there are no financial nor any other kind of strings attached.*

When the Lord was among his disciples, these ones followed just Him, accepting no other human guidance or authority, and thus getting no 'rewards' from the world, but only harassment or, in the best case, indifference. This applies very well to the case of the New Revelation's active followers, from the times when the books were published until today.

DISPLAY OF AN UNMATCHED WEALTH OF KNOWLEDGE

Knowing that the Lord is the Word of God and The Truth Itself, it is clear that His knowledge is and will always be infinite and supreme. Although the Gospels do not effectively present a wealth of knowledge, we have clear references to the Lord displaying such, even as a 12 years boy, in the confrontation with some of the wisest men of Israel, in the temple of Jerusalem – a fact confirmed in detail in the New Revelation¹¹:

{2:46} And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. {2:47} **And all that heard him were astonished at his understanding and answers.** (Luke 2)

By the way, what we have here is an image of the Lord's family (today, the actual Christians) looking for Him in their own houses (in their own sects and knowledge), while He is with the wise ones explaining them the secrets of His creations and convincing them of His deity. This is happening with the New Revelation also, as it is never preached in the churches or examined in theological institutions, but only in the living temples of the hearts desiring 'the living water' from heaven. For indeed, the New Revelation contains numerous scientific, historic and social disclosures and predictions and presents detailed and comprehensible picture of God and His spiritual and material creation, facts that make it absolutely unique and superlative in the landscape of all known religious teachings.¹² And speaking again about 'poverty', with the exception of Kurt Eggelstein's book 'The Prophet Jakob Lorber predicts Coming Catastrophes and the True Christianity', we have no knowledge of a similar book presenting and analysing the New Revelation. This fact appears if not stunning, then certainly deliberate when considering the attention and support received in the last 150 years by countless spiritual and philosophical teachings that both qualitatively and quantitatively bear no comparison to it. Whoever doubts the above challenging affirmations is invited to do their own research and then, to speak or write freely about it.

¹¹ A vivid depiction of what happened at the visit of the 12 years old Jesus to the temple of Jerusalem is to be found in the '**The Three Days in the Temple**' book through Jakob Lorber

¹² It is also necessary to acknowledge that many other facts are not yet known or cannot be known by the means of scientific research (such as the **existence of people on other planets and stars**, whose bodies are rather more ethereal than material (Natural Sun chap.9:6), but whose presence may be very well made probable by the generally admitted theory of 'dark matter'). Also there are a small number of facts which seem to contradict actual science, but which may be easily understood if the New Revelation's indications are carefully observed (for example, the difference in the assessment of satellites in the solar system, that needs to take into account the idea of New Revelation using the term '**moons**' as not being just celestial bodies rotating around planets, but also as having special natural purposes in report to their mother-planet, especially in matter of magnetism (Earth and Moon, The Moon, chap. 1). The planets circling the sun are also described as sun's moons, which probably explains why although mentioning among them Neptune (Miron) - a planet at that time not yet discovered, Pluto appears to be missing. (Natural Sun, chap. 65:14)

SUPPORT, EXPLANATION AND FULFILLMENT OF PREVIOUS DIVINE SCRIPTURES

The teaching given by the Lord personally to his disciples at the First Coming was not in contradiction with the old Scripture of the Jews, but confirmed it, explained it and fulfilled it, as this testified of Himself, thus potentially supporting the Jews in acknowledging Him as the Messiah.

{5:17} **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.** {5:18} For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. (Matthew 5)

{5:39} Search **the scriptures;** for in them ye think ye have eternal life: and **they are they which testify of me.** (John 5)

We know that the Lord unveiled the Old Testament for His disciples, still the actual unveiling (or revealing of the inner secrets) is not further described in the New Testament. At that time it was sufficient for any disciple to trust that the real meaning of the law and the prophets is entirely covered by the commandments of love for God and fellowman that He gave to them.

{24:44} And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.** {24:45} **Then opened he their understanding, that they might understand the scriptures.** (Luke)

{24:32} And they said one to another, Did not our heart burn within us, while he talked with us by the way, and **while he opened to us the scriptures?** (Luke 24)

{3:14} But their minds were blinded: for until this day remaineth **the same veil untaken away in the reading of the old testament; which [veil] is done away in Christ.** {3:15} But even unto this day, when Moses is read, the veil is upon their heart. {3:16} Nevertheless **when it shall turn to the Lord, the veil shall be taken away.** (2 Cor 3)

37 Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.** 38 This is the first and great commandment. 39 And the second [is] like unto it, **Thou shalt love thy neighbour as thyself.** 40 **On these two commandments hang all the law and the prophets.** (Matt 22)

So, if the teaching the Lord gave verbally to His disciples (and out of which we got the fundamentals in the New Testament), confirmed and explained the Old Testament, still adding some new divine revelations on top of that, we would also expect that a new teaching coming from Him would do the very same thing in regards to the New Testament, if not to the entire Bible. And the students of the New Revelation can affirm that, indeed, this is exactly what this New Word from God does in a clear and compelling manner.

The New Revelation doesn't substitute or in any way contradict the Christian Scriptures, but fully justifies and explains them, adding to that a great amount of new spiritual and natural disclosures. As far as the research of the best Apologetic resources can get us, there is no better support for the Scriptures, outside the Scriptures, in all world's literature. There is no other teaching available to Christians which to explain in such an essential, logic and intelligible measure the Scriptures, revealing numerous spiritual and consistent historical clues that no known scholar or religious authority ever imagined... Except the 7,000 pages 'Great Gospel of John' there is no other gospel containing the entire four known ones incorporated in a huge and perfectly coherent story of Christ ministry. And still... the New Revelation seems to never be worthy enough to be mentioned in Christian apologetic or theological presentation.

Although there is no known research on this subject, any diligent readers can check for themselves the above affirmations. As we already mentioned in the first chapter of this study, when dealing with the Sola Scriptura issue, not only The Great Gospel of John, but especially also The Childhood of Jesus, The Explanation of the Scriptures, Sermons of the Lord and The Spiritual Sun confirm the Gospels and pass the tests of preaching the same Gospel (Gal 1:8-9) and the same Jesus (1 Cor 11:3), of supporting the doctrine of Father and Son, Jesus being Christ, Jesus coming from God in the flesh, Jesus being the Son of God and Jesus being Lord (1 John 2:22/ 2 John 1:9, 1, John 4:2-3, 1 John 5:1, 1 John 4:15, 1 Cor 12:3) and, in summary, sustain every affirmation of the gospel as delivered by the apostles in Acts 10:36-43 and 1 Cor 15:1-3.

For even more Scriptural arguments we would again recommend the study A proof that the New Revelation comes from God which deals in greater detail with these issues, by correlating Biblical and New Revelation teachings on the identity of Jesus as God.

Despite such arguments, some Christians raise against the New Revelation the suspicion that, although containing the fundamentals of the Biblical doctrine, it may also add up some false teachings, in order to, in the end, deceive the righteous believers. In my experience, this was especially sustained in regards to the issue of universal salvation versus eternal hell – see A Study concerning Universal Salvation in the Bible and the New Revelation, and the issue of the sinful nature of all flesh – see Issue of the Sinful Flesh and Lord's Incarnation. The superficiality with which such fundamental theological issues are dealt with (if they are at all) in the churches needs not to be mentioned. However, many Christians display strong doctrinal positions with a rather political zeal, as they do not have clear arguments in order to sustain them, nor do they dare to engage in real Biblical-based debates.

Nevertheless, the impossibility of having the manifestation of God (in word or deed) mixed with any evil influences is a fundamental statement of the Gospels, as it is clearly presented in the well-known address of the Lord to His blasphemers, in Matthew 12.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast [them] out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.(Matt 12)

We see here that in the spiritual war between Satan and God, Satan cannot also preach the Lord's

doctrine, as this would end up by destroying his kingdom.

But at this point, someone may recall the famous warnings of Paul against false prophets and apostles of Christ, which mentions Satan himself being able to appear as an '**angel of light**':

{11:13} For such [are] **false apostles, deceitful workers, transforming themselves into the apostles of Christ**. {11:14} And no marvel; for **Satan himself is transformed into an angel of light**. (2 Cor 11)

Still, this doesn't imply that such deceivers may preach the doctrine of Christ, while also adding to it some false teachings, but in consistency with the above claims of the Lord, that they will, by means of pretended wisdom or divine illumination ('light'), unavoidably falsify the pure doctrine. No wonder, for example, that a most common point of all false teachings, as also a clear testimony of their real origin, is to deny the Lord's divinity and particularly, to deny that He was indeed God incarnate (please see again [A proof that the New Revelation comes from God](#))

Thus, the only biblical consistent conclusion to this issue of a new teaching containing both lies and the pure doctrine of Christ is that this is impossible, or better said, impossibly effective. Of course, as a mechanical putting together of truth and false, this combination is indeed possible, but the issuing unavoidable contradictions would surely totally destroy its credibility. Thus, only a rather stupid human could try such construction, but never a Satan. Not even for a moment would Satan prompt people to follow the very Lord God of the Bible and, thus risk losing them forever...

Now, that we dealt a bit with the fundamental issue of doctrine, we can observe that beyond that, beyond the facts presented in plain language and attesting to the Lord's life on earth, death, resurrection and mission, the teachings of the New Testament do hide much deeper things pertaining to the divine wisdom. This is certified by Paul as he received the revelation of these mysteries from the Spirit of God, the Lord Himself:

{3:3} How that by revelation **he made known unto me the mystery**; (as I wrote afore in few words, {3:4} Whereby, when ye read, ye may understand **my knowledge in the mystery of Christ**) (Ephes 3)

{2:7} But we speak **the wisdom of God in a mystery, [even] the hidden [wisdom,]** which God ordained before the world unto our glory: {2:8} Which none of the princes of this world knew: for had they known [it,] they would not have crucified the Lord of glory. {2:9} But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. {2:10} But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, **the deep things of God**. (2 Cor)

*Peter states clearly that the old prophetic scriptures of the Jews cannot be the subject of 'private' (subjective) **interpretation**, which is anyway, kind of obvious as they are truly the deep words of God which only could be explained by Himself; Paul also knows this very well and consequently, attracts the attention of the Corinthians towards the uselessness of human reasoning in reaching such secrets. He shows that only the Lord will reveal '**the hidden things of darkness**' (the real causes of evil) and give '**the best counsel to the hearts**', so he prays that God's people will come to the knowledge (and understanding) of the Lord, not by themselves, but by the sole possible way: the God-given '**spirit of wisdom and revelation**'. Thus, the understanding of God's wisdom is not in man, but is only given by*

Him to man through an act of grace.

{1:20} Knowing this first, that **no prophecy of the scripture is of any private interpretation.** (2 Pet 1)

{14:32} **And the spirits of the prophets are subject to the prophets.** (1 Cor 14)

{8:2} **And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know** (1 Cor 8)

{4:5} **Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:** and then shall every man have praise of God. (1 Cor 4:5)

{1:17} **That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:** {1:18} The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,(Ephes 1)

We know from the Scriptures that in the case of no less than 120 disciples of the Lord, including the apostles, this blessing through the Holy Spirit, happened already at the Pentecost, so we can get from the previous verses that Paul wishes the same for the disciples he meets in the churches. The Lord Himself promised this coming of the Spirit of Truth, the Holy Spirit upon His disciples, making clear that this is the only way the knowledge from God will continue to reach His people:

{16:12} I have yet many things to say unto you, but ye cannot bear them now. {16:13} Howbeit **when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.** {16:14} He shall glorify me: for he shall receive of mine, and shall shew [it] unto you. {16:15} All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew [it] unto you. (John 16)

{2:1} And when the day of Pentecost was fully come, they were all with one accord in one place. {2:2} And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. {2:3} And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. {2:4} **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.** (Acts 2)

We don't find in the Scriptures what the Holy Spirit revealed to the disciples at the Pentecost. We also don't know what the Lord Himself promised to reveal to His disciples about the Father in plain language, although as disciples too, this should be of great interest to any of us:

{16:25} These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but **I shall shew you plainly of the Father.** (John 16)

We don't know in what 'the abundance of revelations' Paul received from the Lord, as the main themes in his letters pertain not to spiritual knowledge, but to the core doctrine in relationship to the moral profile of God's people.

{12:7} And lest I should be exalted above measure through **the abundance of the revelations**, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. (2 Cor 12)

Similarly, we don't know about other divine revelations asked and/ or received by many of the people of God that are only referred to in the Old Testament. For example, in Psalm 119 we observe David calling to God for the understanding of His teachings. We acknowledge all these, but the divine answers he may have received from the Lord are not related to us.

{119:18} Open thou mine eyes, that I may behold wondrous things out of thy law. {119:19} I [am] a stranger in the earth: hide not thy commandments from me.{119:33} Teach me, O LORD, the way of thy statutes; and I shall keep it [unto] the end.

{119:34} **Give me understanding, and I shall keep thy law; yea, I shall observe it with [my] whole heart.** {119:35} Make me to go in the path of thy commandments; for therein do I delight. (Psalm 119)

In Jeremiah 33, the Lord Himself validates such prayers as those of 'the man after the heart of God', by instructing His follower(s) to appeal to Him for the revelation of divine wisdom. And surely, this advice is not valid for that long past time, but for all times, as all the teachings of an eternal God.

{33:2} Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD [is] his name; {33:3} **Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.** (Jeremiah 33)

Considering all the above, we may have a great deal of divine revelations imparted to the people of God before, at the time and after the first coming of Christ, that are not referred to in the Scriptures. This stands in agreement with John 21:25 speaking about the countless other things that Jesus did or 2 Thess 2:15 indicating the verbal teachings given by the apostles to the first Christians. These most probably covered many other topics that are not to be found in the New Testament.

{2:15} Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. (2 Thess)

So, in such a situation, would it be in any way, shape or form surprising if God would have at a later time chosen people through which to confirm and explain His Scriptures?

In fact, there are already many Christians who believed that He has already done that through elected people in their churches and religious traditions. But truly, we would challenge any of these believers to come over and compare the extra-biblical revelations they hold true with the New Revelation.

*We have already affirmed that **The Great Gospel of John incorporates everything that can be found in the Gospels.** This content is not presented in a scholarly manner, but most realistically, in a cinematic manner, with vivid characters speaking and acting, the Lord Himself being the narrator, on almost 7,000 pages. And, of course, in this huge story there are many other people, facts, deeds,*

explanations and teachings that are not to be found in the four short Gospels. The intellectual expression, the logic, consistency and subtlety of the countless affirmations which link natural facts and phenomena with spiritual causes are so impressive, that is hard to believe that even a most skillful writer would be able to produce that... and even on thousands of pages! But this, as also other similar works, is exactly what Jakob Lorber accomplished, according to witnesses, by using a continuous manner of writing or dictating, without ever correcting the manuscripts, which still exist today as a testimony. Who could honestly imagine such as a less than miraculous thing? Well, maybe someone who never even tried to write a short story...

*As for the Old Testament, the reader can discover that a quite essential part of it is unveiled in the New Revelation: in **The Household of God** one finds the detailed accounts and explanations of Genesis and history of first men until the Flood, in **The Great Gospel of John** there are also explanations of Genesis and various prophetic texts, plus important details concerning the lives and missions of great Old Testament characters such as Moses, Solomon, David, Job, Jonah, Elijah etc. The disclosures referring to the prophetic language of both the Old and the New Testament that can be found in the Great Gospel of John, **The Household of God**, **Explanations of Scriptures**, **The Sermons of the Lord** and other New Revelation books can really be used as a most important tool in uncovering the real and deeper spiritual meanings of the Scriptures (as it can be seen in the study **Symbolic images of the Bible explained in the New Revelation through Jakob Lorber and Gottfried Mayerhofer**)*

The importance of these numerous explanations of the Scriptures cannot be underestimated, as they offer Christianity a perfect spiritual, moral and rational fundament and justification. The doctrine is strengthened, while the major unanswered questions and the severe reproaches (such as the manifest contradictions, the apparent cruel and tyrannical character of God and some of His most important prophets etc) that caused much of the downfall of Christianity in the last century and, in reverse, the wide-world spread of the luciferian teachings, are all cleared up in the New Revelation.

*The strengthening and moral justification of the Christian doctrine will also be touched in the following chapter. As for the questions and reproaches addressed to the Scriptures, the answers can be observed by simply reading the books or, if under time pressure, browsing the thematic excerpts on **The New Revelation of Jesus Christ** website (especially **Support for Christianity** and **Answers to Faith-Related Issues**) or reading some thematic brochures with New Revelation excerpts from: **Presentations and excerpts - New Revelation of Jesus Christ** (and especially **About God, Trinity and the Son of God**, **About the love of God and Wrath of God**, **Christianity unveiled: Explanations concerning THE OLD TESTAMENT** and **Christianity unveiled: Explanations concerning THE NEW TESTAMENT**)*

*For some presentations of the New Revelation in the light of the actual knowledge, we would again invite the reader to see Kurt Eggelstein book **The Prophet Jakob Lorber predicts Coming Catastrophies and the True Christianity**, and for a thematic summary, dr. Walter Lutz: **Principles of life** or the brochure **Questions from God and answers from the New Revelation**.*

Now that we have obtained an image of the unique support and explanations that the New Revelation has got for the Christian Scriptures, we will also have a word about the possibility of the New Revelation really fulfilling them.

*Such a 'fulfilment of the Scriptures' would mean that a teaching like the New Revelation is predicted in the Scriptures and that the New Revelation is indeed fully corresponding to these predictions. But this is exactly what we dealt with in the first part of this study: **THE BIBLE POINTING TO A NEW TEACHING FROM GOD, IN RELATION TO THE SECOND COMING***

*and what will be, somehow finalized in the third part, **THE TWO WITNESSES OF GOD FROM THE REVELATION 11 AND ZECHARIAH 5**. Thus we consider that we said enough for this spiritual parallel between the Lord (during His earthly mission) and the New Revelation to be justified before the reader.*

DISPLAY OF A SUPREME MORAL ETHIC

The teaching the Lord gave to His disciples 2000 years ago was the greatest moral teaching ever preached to the earthly humans. In no other religions than Christianity, do we find such compelling prompting towards unconditional love, a love that encompasses as neighbours both friends and enemies, a love forever sealed with the ultimate sacrificial example of the only God of the entire creation, as He took the flesh of a humble human being in order to save for eternity His earthly children. Thus, if we would expect this wonderful God to speak again to humanity, it's obvious that His words should be in agreement with his previous deeds and teachings and testify of the same supreme virtues originating in His divine love. And, if there may be any doubt at all about these virtues, the blessed apostles, spoke about them in plain language, even in relationship with 'the wisdom from above':

{3:17} But **the wisdom that is from above** is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. (James 13:17)

{4:8} Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these. (Phillipians 4)

{5:22} But **the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, {5:23} Meekness, temperance: against such there is no law. (Galatians 5)

We consider to be obvious (for any moral reader) that the New Revelation, in any and all of its books, gives in its Jesus, both as narrator/ author and character, the highest imaginable example of fatherly and neighbourly love, the greatest example of wisdom, honesty, gentleness, goodness, patience and mercy.

According to the Gospels, the justification of Lord's teaching' lies in its divine origin, that can be fully recognized by man only if living accordingly.

{7:17} If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself. {7:18} He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him (John 7)

{12:33} Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for **the tree is known by [his] fruit.** (Matt 12:33/ Luke 12:10)

Like all the other biblical teachings of the Lord this validation by ‘acting accordingly’ is strongly confirmed in the Great Gospel of John and in fact, in all the other books of the New Revelation.

‘My beloved, act accordingly, only then it will become quite clear to you that this teaching, which you have now heard, does not come from the mouth of an ordinary man, but truly from the mouth of God, and that it contains the highest and purest truth and, thus, life itself.’ (The Great Gospel of John vol. VI, 99:2)

[10] **But how can one nevertheless tell a false prophet from a genuine one? Quite easily: in their fruit!**

[11] **For one cannot gather grapes and figs from thorns and thistles!**

[12] The genuine prophet will never and impossibly be selfish, and any arrogance will be foreign to him. He will probably gratefully accept whatever good and noble hearts give him; but he will never demand fees of anyone because he knows that this is an abomination to God, and because God can keep His servants very well!

[13] But the false prophet will allow himself to be paid for every step and deed and for every so-called divine act for the simulated and lied good of humanity. The false prophet will thunder on about the judgment of God and even judge in the name of God with fire and sword; but the genuine prophet will judge no-one, but only advise the sinner to repent and will make no difference between large and small and between respected and non-respected people. For only God means anything to him and God’s word – everything else is a vain madness for him. (The Great Gospel Of John Book 7, chap. 90)

*So what we have here is just one essential example of the New Testament and the New Revelation preaching the very same doctrine. However, it can be easily proven that in both of them, **the living, active faith rooted in the love for God and neighbour** is strongly proclaimed as **the only way to God, eternal life and spiritual rebirth.***

We will give just a couple of examples here, as the readers can surely discover countless more in the pages of the New Revelation. For a synthesis, please see the brochure [The Ethic of the New Revelation.](#)

[1] NOW I woke up, sat upright and said: “**If you believe in Me and live and act from now on according to My teaching, you will do everything to Me which deserves My love, mercy and compassion. You still will have much to do in My name. If you will do everything what My Spirit in you will desire – out of love for Me and your neighbor – then by that you will indemnify everything what you have received by My love and mercy.**

[2] **Whatever good work you will do in My name for your poor fellowmen, spiritually and physically, this you will have done for Me.** (The Great Gospel Of John Book 19, chap. 97)

[4] **Take you all an example on Me. I am the Lord over everything in Heaven and on Earth. In**

Me is all might, rulership and power, and nevertheless, with all My heart I am full of love, humility, meekness, patience, goodness and mercy. Let all of you be the same, then one will clearly see that you are truly My disciples.

[5] Love one another mutually as brothers, and do what is good for each other. Let no one exalt himself above another, wanting to be the first, for I alone am the Lord. You all are only brothers. In My Kingdom only he will be the first who is the least and always willing to serve his brothers in all that is good and true.

[6] In Hell, on this side and on the other side – the kingdom of the devils and all malicious spirits – the haughtiest, proudest, greediest and most dominant spirit is the first and a torment for the lowly and the small ones. They are eager to keep the others more or less in some kind of humility, obedience and submissiveness. But in My Kingdom it is not so, but it is as I have just told you.

[7] Look at the big ones of this world, sitting on their thrones and ruling over the nations. Who is the one that can near them except with great submissiveness? If someone would dare to near a ruler with an authoritative attitude, what would be his fate?

[8] Look, such is also the order in Hell. But among yourselves, My disciples, it should not be so, but only as I have shown you.

[9] The big ones of the world want to be begged a long time before they would do a good deed for someone, as if it is an exceptional mercy, but you should not want your fellowmen to beg you first before doing a good deed for them, for you can ask God, the true Lord and Father of eternity, for all good things, and you will receive them, but brothers among each other should not want to be begged first.

[10] And if a humble, poor brother asks something from his richer brother, the richer one should not withhold what the poor one requested from him to do, for the one hardheartedness will awaken the other, and this is not My Kingdom.

[11] What good would it be for man if he would say and confess in himself: ‘Lord, Lord, God of Heaven and Earth, I believe without doubting that You are the only, eternal, only true, all-wise and almighty Creator of all material and spiritual worlds, and all that lives, thinks and wills, lives, thinks and wills only from You.’

[12] I say to you that this would not be useful for the true salvation of anyone’s soul. Such faith is only beneficial for someone’s soul if he will joyfully do what I advised him to do, because someone who kindly and willingly does My will, will do tenfold more with the little that he can do than the one who wants to be begged a long time and who then praises himself about the deed of love he did for his fellowman and boast about it.

[13] Do as you have heard now from My mouth, only by that it will become really clear in you that My words are truly God’s words. By that you will awaken My Spirit in you and will guide you into all the wisdom of the Heavens, will cleanse you for eternal life and make you true children of God.

[14] And now you know enough for the time being to attain to the eternal life of your soul.” (The Great Gospel Of John Book 23, chap. 72)

[6] But actions exist twofold: actions for the world out of selfishness, and true actions in the world out of true love for God and out of love for the neighbor. From the first action man yields the judgment and easily everlasting death, but from the second action the love and mercy of God and the everlasting life of the soul.

[7] By that I do not say that someone should not work the earth with all diligence, and that he should not be thrifty: since I Myself recommend to everyone all diligence and a justified thriftiness. But all this, one should do to have a justified supply, to support at every opportunity the poor. Since **what someone does to the poor in My name, I will accept as if he did it to Me, and I will bless Him here and there;** however, who works and provides only for himself and his children, and is also not shy to collect unjust goods, should not expect any blessing from Me, and he will not last in the beyond in front of My judge-chair, but will be expelled to the dungeons of extreme darkness. There will be a lot of howling and crunching of teeth, and such a soul will not that easily ever attain the full view of God.

[8] Who however, will cross over from his selfish thriftiness to full stinginess, is already here a devil in human form, who always opposes the spirit of God, which is pure love, and therefore is forever excluded from any bliss. For as certain as there is a heaven, there also exists a hell, whose worm never dies, and whose fire never extinguishes. Who goes in there by his very own will, will never come out by his very own will, and this is the true, everlasting death of the soul. Remember this well, and be careful not to fall into selfishness, self-love, jealousy, stinginess and haughtiness of the world! Since all other sins a person can get rid of more easily than those just named. (The Great Gospel Of John Book 15, chap. 98)

Not by chance we added this teaching concerning sin and hell which, of course, deals with the same concepts and doctrine of the Gospels. The perspective of 'the eternal punishment' in hell and 'everlasting death' appears to many people, including some of the Christians, as paradoxically incompatible with God's endless love and mercy and, inevitably unworthy of a supremely moral Creator. In order to get a grasp of the extraordinary and also Biblically consistent explanations of the New Revelation on this subject, the reader can have a look at [A Study concerning Universal Salvation in the Bible and the New Revelation](#) and also at the New Revelation brochure [About Intellect, Conscience and Free-Will](#). The main idea is that hell is not a punishment, but a free, personal choice for a primitive, selfish and unholy condition of existence (as free-will is an forever untouchable divine gift of any human being) and that nobody is obliged to stay in that condition more than it takes him to understand its great burden and honestly appeal to the true God of all mercy for salvation. However, it is in reality impossible for the soul to turn to God once reaching the most selfish inner attitude, so again, salvation is, first and foremost, a matter of grace. This grace lies in God's most kind, wise and undeserved support which, in full respect of the human free-will, makes possible what for the man himself would stay forever impossible. For, as we know it already, without God's help, nothing (good) is possible, but with it nothing is impossible. (Luke 1:3, John 15:57, Philippians 4:13)

If some readers are Christians and don't find any issue in God condemning people for ever to the torment of hell (or eventually, in His 'mercy', offering them the chance to be annihilated), by honestly studying the indicated resources containing excerpts from the Bible and New Revelation, they may discover that, if their love for neighbor would have been as commanded, they really should have had an issue with that. They also should have had an issue with the literal understanding of the 'atrocities' accomplished or commanded by God in the Old Testament, which are shown in the New Revelation to be metaphors hiding deeper spiritual meanings mostly relating to the battle between the Lord's teaching/ religion and paganism, as also with the inner trials of faith – which can be easily observed in [Symbolic images of the Bible explained in the New Revelation through Jakob Lorber and Gottfried Mayerhofer.](#)

*By means of these necessary explanations and the full confirmation of the Gospels, what we understand to have in **the New Revelation** is truly the strongest support for the supreme moral value of the Biblical teachings of Jesus (again, for more arguments, please see The Ethic of the New Revelation). The diligent Christian readers can observe that if they follow the guidelines and commandments of the Lord in the New Testament, they will automatically follow the teachings of the New Revelation and vice-versa. And according to the above quoted John 7:17, Matt 12:32-33/ Luke 12:10 and The Great Gospel of John vol. VI, 99:2, they would also become fully convinced of the divine origin of both.*

The challenge for the non-Christian readers (who may not be inclined to commit to following Lord's advices, even as an experiment) would be to try at least to apply the relevant advices of the Lord from any of the New Revelation's books to any actual or historical critical circumstances and evaluate the results. It is surely a most important assessment of the moral standard of any teaching to honestly observe if any wars, revolutions, catastrophes, crimes and injustices of any kind would still be able to afflict the nations and communities following it. And once reaching a conclusion, inspired by C. S. Lewis' suggestion, they may just meditate for a moment if the source of the teaching could be a liar, a deluded cheater or simply, the Lord and best friend of humanity...

OPPOSITION TO INSTITUTIONALIZED RELIGION AND WORLDLY REJECTION

{1:11} **He came unto his own, and his own received him not.** (John 1)

*The Lord Jesus was accused by that time's religious authorities of being associated with the devil, was condemned, tortured and killed, while His teaching, nothing more to them than a 'stumbling block', was officially rejected. For if he would have spoken only about love and virtues, besides performing his miracles, maybe the crucifixion wouldn't have happened. But he also spoke a lot about the dark side of human character, about the man's heaviest sins and didn't have a problem to point to the Pharisees as the main negative examples. They were '**the hypocrites praying loud and honouring God with their lips**' (Matt 6:5) '**in temples – in which God does not live**' (Acts 7:48-49), '**teaching as doctrine commandments of men**' (Matt 15:8-9), '**doing works only to be seen by men**' (Matt 23:5); they were '**the blind leading the blind**' (Matt 15:4) '**who strait at a gnat and swallow a camel**' (Matt 23:24), '**the foolish ones full of extortion and excess**' (Matt 23:19, 25), '**of hypocrisy and iniquity**' (Matt 23:28)... They were the hidden sinners brought suddenly brought into public light by the divine righteousness... So this explains very well the false accusations (Matt 12:24, John 10:33), persecution and murder of the Lord, doesn't it?*

Could we then expect a new teaching coming from the Lord at the Second Coming to also be attributed to the devil and be discarded or strongly opposed against all evidence?... Could a new teaching of the Lord also become a 'stumbling block' and 'a rock of offense' for the religious authorities of His people? For, remember, it was the Lord's teaching which lead Him to the Cross and not His miraculous deeds...

Something concerning the Lord's rejection prior to His Second Coming is already described in Luke 17:24-2:

{17:24} **For as the lightning, that lighteneth out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.** {17:25} **But first must he suffer many things, and be rejected of this generation.** (Luke 17)

Of course, 'this generation' is generally seen as that of the Jews who condemned the Lord, but from its more detailed form given in The Great Gospel of John vol. IX, chap. 38 we can see that it comprises all the so-called 'people of God' that were to reject Him during the whole period between the First and the Second Coming – so first the Jews and the Pharisees and then the Christians and the Christian priests. Thus in the absence of the Lord as a person, this rejection surely deals with His teaching – and as we well know, Bible reading was prohibited for many centuries, which finally lead to the rise of Reformation. That later, the New Revelation was utterly dismissed may then come as no surprise either:

[5] **The day of My 2nd coming will be as a lightning that goes from the east to the west, high in the clouded sky, and will illuminate everything that is under the sky. Before that will happen – as I have told you already several times – the Son of Man must still suffer many things and be rejected entirely by this generation, namely by the Jews and the Pharisees, and in later times by those who will be called the new Jews and Pharisees.** (The Great Gospel of John vol. IX, chap. 38)

According to the New Revelation, at the Second Coming, the suffering and rejection of the Lord will be inflicted upon not upon the physical person of the Lord (as He will never come back in the flesh again), but upon His New Word, the New Revelation, which represents Him before humanity. In the New Revelation, we find detailed prophecies of this temporary rejection, together with the full motivation for it. Please note that these excerpts contain communications of the Lord for the humanity living at the time and after the date when they were put on paper (from 1841 on).

"They killed the prophets and left their dead bodies lying in the street for three and one-half days." This signifies: When mankind heard the teachings of My Chosen Ones, they refused to accept them, mocked My scribes and servants, or regarded them as non-existent, as dead. They rejected My Teachings or' left them lying on the open street', not believing in them, but also not completely discarding them either. Until after a short time (figuratively three and one-half days) truth triumphed again, the one believed dead became alive once more and returned to whence he had come, i.e. he ascended to Me. Whosoever comprehends the meaning of these words, that is, what they signify spiritually, will also easily find out the meaning of "the city of Babylon" or "the place of intellectual errors." (The Advent of Christ)

As in those days I was nailed to the cross, My teaching mocked and My disciples abused and persecuted, so it will be again. Instead of My person, My teaching will be crucified and mocked. My fighters will also have to battle with all kinds of injustices but they, too, will be victorious and see Me transfigured at My next descent. Then the voice of their conscience will proclaim: "Blessed be you because you remained true to Him, listened to His words, applied them and passed them on to others the way He wants them to be understood." (The Sermons of the Lord, chap. 14)

As I had to fight against all the existing notions, whether they were worldly or religious ones, and - as I sometimes said Myself - I did not expect as much from the Jews as from the Gentiles, thus it is also in the present time, when not much can be expected of those who call themselves Christian and really believe themselves to be such if they only observe the prescribed church rites.

Especially those who were intended to be the most fertile field for My teaching, they above all others, are the worst opponents of all that which awakens them from their so very conveniently arranged religious doctrine, demanding self-sacrifice and self-abnegation which are beyond them because they lack the moral strength for overcoming the rites and ideas they have become accustomed to.

They resemble the majority of listeners of that time. They keep looking for Me everywhere in the churches, but not on the road of life where they are to prove by their deeds what they so often promise in the churches. They, too, are hungry like the others, but leave the essence of My teaching, the seven baskets, untouched, consuming only that which tastes best to them at the moment. [...]

That My listeners then were not very fertile soil for My teaching I was quite aware of; but I knew that I was not speaking and acting only for them, but for all mankind after them. I did not build for that time alone; My plans were reaching much farther. As the plans of a divine, infinite Being, they were everlasting and eternally effective.

To their request for a miraculous sign, I even answered to the Pharisees and scribes that this generation would not be given a sign by Me, which meant that where My visible appearance was the greatest miraculous sign, no additional proof of My deity and the truth and everlasting continuance of My teaching was needed.

And what I then told the Pharisees and scribes, applies also today to all hypocritical churchgoers and to all the scholars of your time developing their philosophies about matter. They, too, will not be seeing any signs because they do not want to accept the greatest sign, the voice of a God and Father in their own hearts. (The Lord's Sermons, chap. 32)

But as the landlord in the parable fared, so do I. Too occupied with their worldly business, most people excuse themselves and reject or avoid My table, where My spiritual celestial bread of love, meekness, gentleness and implicit trust shall be served. And why? Because during their whole life they have indulged in exactly the opposite.

Thus I, too, will have to send My servants who have remained faithful to Me, into the world to seek guests for My table among the poor, the crippled and lame who, during the course of their life, had plenty of opportunity to practice towards their brothers, if not love, at least tolerance and kindness. Thanks to the fact that they possessed few or none of the good things of this world, they have become more tolerant and amenable and enjoy the foods on My table, since with their sufferings in body and soul this evening meal at the end of a difficult life means at least the end to all their sufferings and privations.

"Lame" and "crippled" must also be applied to the spiritual life of the soul, since there are by far more spiritual cripples than physical. They too will be helped, for these souls - neglected, but not depraved - are more likely to accept the pure, true, spiritual fare than those, who in their self-conceit imagine themselves enlightened and believe they do not need instruction. They will fare at My supper as did the Jews whom I once told, when they did not want to accept My Word, that it would be taken from them and given to the Gentiles. Thus the Great Supper prior to My advent

will separate the worthy from the unworthy.

For some the road to Me will be considerably shortened whilst others will be rejected for a long time and left to themselves until their morning will dawn. And only after they will have worked diligently all through the day, after they will have struggled and suffered, after long lapses of time, - only then will a supper be possible for them, too. (Sermons of the Lord, chap. 28)

Men want to find Me, but do not know how to seek. Both, those who lead and those who are being led are still prejudiced and, like Moses, they have a threefold cover over their eyes. And even if I want to lift it and call to them: "Come unto Me all ye that labour and are heavy laden, and I will give you rest!" - they do not understand My call. They do not yet know the voice of their shepherd and are like lost sheep that shall reach the light of love, truth and full awareness only after a lengthy groping in the dark.

What I once said will apply also today: "These things will be hidden from the wise and prudent, but revealed to the simple who seek with their heart."

All the reformers now leading the believers and hoping for better spiritual conditions will have to relinquish many of their pet ideas, and so will their followers. They will have to go through many a bitter experience until they comprehend the words I once spoke: "My yoke is easy and My burden is light!" Learn from Me meekness, gentleness and the love of your fellowmen or, where religion is concerned, tolerance, then you will find peace of mind and be able to pass this peace on also to others who still lack it. (The Sermons of the Lord, chap. 2)

Everything that happened in those times, at the beginning of My ministry, My spiritual birth on our earth, will repeat itself now and is already doing so daily. Now, too, there are John the Baptists and Johns as My favorites and apostles, only the procedure of their activity is different.

At that time only Moses and the prophets counted with the Jewish people. They were not to be revoked, but their words were to be protected from disparagement - the ore freed from slag - and it was to be proven that I, as Christ, did not want to bring a new teaching, but only wanted to interpret spiritually and apply in practice that which was taken literally.

At the present time, however, on the eve of My Second Coming to this earth, men's cultural and intellectual level is quite different. Now I am faced with reasoning philosophers and bookworms, or with fanatical stickers to the word in its literal sense, with people who are too fond of a pleasant life to submit to a religion that demands of them sacrifices and self-abnegation instead of pleasures and entertainment.

I am now coming again among you people as I did once. "And the light shineth in darkness; and the darkness comprehended it not."

Already for quite a while voices are being heard preaching the need for repentance and the searching of one's soul. The sleeping human spirit is being awakened in many ways. But also today the Johns are preaching mostly to deaf ears. Even those who have established themselves as My representatives on this earth are deaf, often even deafer than the others upon whom they want to impress My teaching. Now, too, these leaders are loosing their followers, who are seeking the light, the Word, as the manifestation of their God, - who are seeking what their own leaders are

unable to give them. Thus, there arises a general striving towards the light, towards spiritual life, love and a heart-warming and truly spiritual teaching. There is a spiritual tendency in spite of all the resistance from those who, until now, were only concerned with their own interests. The trend is more and more towards freedom of thought, spiritual freedom. And although the open-minded in your world, with the light of their intellect, do not see the spiritual torch burning above their heads, the dusk of scientific life will soon be dispelled by them, and the "babes" will clearly see what so far has remained hidden to those who think themselves spiritually mature.

It is again the Word that in the beginning created heaven and earth, as Moses expressed it, the Word as actual life and light beaming from on high and pouring warmth and love into your hearts.

In the beginning was the Word, and the Word was I, and in the end the Word will keep sounding on and on, and I shall continue forever spreading light, life and love and guiding the children that are Mine in spirit.

Once the Word became flesh and those who were then living saw Its glory, but did not recognize it. And the Word shall once more become flesh, that is, spiritualized flesh, and shall be recognized and comprehended by the living in Its glory, and they shall receive grace upon grace of Its abundance.

John once baptized with water, but now there will be baptism with spirit. Streams of heavenly water will be pouring into people's hearts, softening and awakening many of them; but many will also remain untouched or will hide from this rain. Happy he whose heart is still receptive for the water from on high, who is directed upwards and does not resist the heavenly blessings! On all these people the divine light of grace will be poured - as once a ray of the divine light came down onto Christ in the form of a dove - and it will spread peace and tranquility in their hearts and all their surroundings.

Many will preach and spread My teaching as did once John the Baptist and My favorite disciple, John. Already there is some movement and, as the small breakers on the seashore are the forerunners of greater waves, so the present religious movement is the first beginning of a bigger one brought about by the stirring of the spiritual life which, as it were, squeezed in between matter and spirit, wants to find a way out. The spiritual has the property that it can also be compressed, but it will burst its bonds when the pressure gets too heavy.

You, too, My children, who are called to testify by word and deed that you are guides on the spiritual path of life, will often be asked: 'Who are you? What do you actually want?' **The world is not going to believe immediately everything you say, as was once the case with John. But be of good cheer! Sow the seed, give willingly to those who ask you for food, and do not be concerned if often the seed you have sown does not bear the fruit you would wish for!** Also in a forest not all the trees grow straight. There are crippled, bent and sick trees, but the forest with its trees still gives thousands of living beings shelter and food and **even the bad trees and plants have still some use.** The same applies to the spiritual forest of human souls. (The Sermons of the Lord, chap. 3)

As I once evaded My murderers in the temple because My time had not yet come, **My teaching, as you are receiving it, is still evading its critics.** And even if here and there one or the other wants to condemn it to death, as the Jews did with Me, and squirts his venom over it, he prejudices only himself; for time will teach him, too, and prove that what I want will happen and not what he with his limited insight wishes.

Many a stone is still going to be thrown at My teaching in the form of harsh words meant to squash the gentle precept of love under their weight. But do not fear for its victory! For as at that time My Self was destined to pass even harder tests until My glorification had been accomplished and the end of My mission reached, thus now My teaching will be stoned, condemned, mocked, crucified and then - apparently dead - put in a grave from which, however, - as I once did, conquering death - it will rise triumphantly.

This you must realize: The more ground My teaching will be gaining the more obstacles will be building up against it; for it attacks many in their material and even more in their spiritual comfort, in their habitual way of living and thinking. It has to be like this, so that until My next coming to the earth everything may repeat itself that once visibly constituted the essence of My three years of ministry. There I sowed the seed of My teaching among thistles and thorns and not much of the soil that received it was fertile. It still grew rankly in some spots. Now, too, My Word that wants to make men free, falls on stony ground, heeded only by few, mostly trampled underfoot and threatened with destruction by the foxes that scent it as harmful to them. But it is still going to ripen and grow into the celestial flower that I once brought to your small earth Myself and which I handed to you like a rose that delights the senses with its fragrance, but may easily hurt a careless hand with its thorns.

The rose is the loveliest flower on your earth for it combines fragrance with the most beautiful colour, one expressing love, the other wisdom. As the rose in its charming raiment combines beauty with fragrance, thus also **My Word, the word of love combined with good deeds, makes every admirer sense the charm of My Divine Being.** (The Sermons of the Lord, chap. 17)

And since the metaphor for the Word of God is here 'the rose', one can also compare the above with a certain verse in Ezekiel: {34:29} And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. (Ezekiel 34)

*Let's just add here the opinion that '**The Sermons of the Lord**' should be one of the sources of main interest for the actual Christian seeker, for it presents the reflection and significance of the word of God from the New Testament in the events of the Second Coming. These communications are especially addressed to those who will receive this New Word of God and actively engage in spreading it in the world ('**His pioneers**').*

*Not surprisingly, we also find in the New Revelation the prophecy of new miracles that will be performed at the Second Coming, as only '**the power of the Word would not convince them**', the many doubters. However, as we read above in the paragraph from The Lord's Sermons, chap. 32, '**the hypocritical church-goers**', who proclaim themselves followers of the Lord, but are not able to recognize the voice of the Lord in their hearts, will not be given any signs to help their unbelief.*

Do you believe that at the time of My Second Coming there will be better comprehension among men? Not in the least! Then, too, there will be many admirers who will regard Me as nothing more than a man inspired by God. At My Second Coming I will, of course, not come as a child, but as a mature man, and there, too, will be many doubters to whom I shall have to prove My Deity through miracles as the power of the Word would not convince them.

The story of My childhood will repeat itself in its main points and events, but only in a spiritual sense, for then the spiritual understanding will be far more developed, so that the believers will be in the majority, the non-believers and doubters in a minority. (The Sermons of the Lord, chap. 5)

So, let's see if these prophecies start making sense after more than 140 years since they've been issued. Indeed, despite the most amazing consistency with the Christian Scripture, despite its highest intellectual quality and the verifiable lack of manuscript corrections, despite the unmatched explanations of natural and spiritual world, despite fulfilled social, technological and scientific disclosures and predictions, the New Revelation appears even today, in the age of Internet and all-time-high literary and religious production, as a totally alien and uncharted territory in the vast landscape of world's spirituality. Although not publicly rejected (as in that case its existence would have been brought in the spotlight), this great teaching was left for dead by all the people who naturally should have had an ardent interest in it and who could have really contributed to its spreading: Christian leaders, theologians, scholars, philosophers and educators. The reasons that the Lord offered in the previous excerpts are surely more than enough to understand the situation.

*Many followers of the New Revelation observed that, facing the challenge of this teaching, even the Christians that don't reject the idea of God having a new message for this tormented and spiritually dying humanity, would either postpone reading indefinitely or turn soon to their priests, pastors or any other religious persons of reference for advice. Which advice, usually a very superficially founded rejection, would be automatically adopted as a letter of law, comfortably saving them from the trouble of studying for themselves and taking responsibility for their own conclusions. These people are the always busy ones, described by the Lord in the first part of the parable of the great supper (Luke 14:15-23) which also appears in 'The Great Gospel of John' and in the above quoted 'The Sermons of the Lord', chap. 28. They are the '**stony ground**' that enables their leaders, '**the foxes that scent it as harmful to them to trample them under foot**' as it is written in the quoted Sermons of the Lord, chap.17. But surely one can point to them that none of the Lord's disciples that we know about from the Scripture went to the Pharisees when encountering or finding out about the Lord; instead, they immediately chose to listen to Him and what they thus learned was enough to make them His disciples. And in the end, one can also remind them the uncomfortable and much neglected fact that the Lord forbade the election of a spiritual leader and teacher among His disciples, for a master should be the servant of all, such as He Himself, the sole righteous Master (Matt 20:26-28, Matt 23:8-12)¹³*

Surely, this is not discussed too often in the churches, for it is still too revolutionary for the leaders of God's people. And if the religious authorities at the time of His life on earth decided to put him to death for His revolutionary ideas, why would the softer ones of today not condemn His teaching, for the same reasons?

That's why the Lord shows clearly that the spiritual substance of His messages will not be understood by the ones considered wise in the world, but by the 'babes', the simple and innocent, who have the foremost advantage of a pure heart.

¹³ {20:26} But it shall not be so among you: but whosoever will be great among you, let him be your minister; {20:27} And whosoever will be chief among you, let him be your servant: {20:28} Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt 20)

{23:8} But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren. {23:9} And call no [man] your father upon the earth: for one is your Father, which is in heaven. {23:10} Neither be ye called masters: for one is your Master, [even] Christ. {23:11} But he that is greatest among you shall be your servant. {23:12} And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (Matt 23)

{11:25} At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because **thou hast hid these things from the wise and prudent, and hast revealed them unto babes.** (Matt 11)

{1:19} For it is written, **I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.** (1 Cor 1:19)

A couple of Old Testament's prophecies that strongly point to the Second Coming, deal with the issue of 'the shepherds' opposing the Lord (thus not recognizing Him). Isaiah gives the prophecy that at a time when the Lord will come Himself to fight for 'mount Zion' (His religion) and 'the hill thereof' (his church), 'a multitude of shepherds will be called forth against Him.'

{31:4} For thus hath the LORD spoken unto me, **Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him,** [he] will not be afraid of their voice, nor abase himself for the noise of them: **so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.** {31:5} As birds flying, so will **the LORD of hosts defend Jerusalem;** defending also he will deliver [it; and] passing over he will preserve [it].

{31:6} Turn ye unto [him from] whom the children of Israel have deeply revolted. {31:7} For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you [for] a sin. (Isaiah 31)

Then Jeremiah shows that when the Lord will have 'a controversy' with the nations of the earth, with 'all flesh' and a consequent judgment of 'them that are wicked', 'the shepherds and the principal of the flock' will have to suffer greatly, due to the Lord 'spoiling their pasture'. We really think that these metaphors need no further explanation.

{25:31} A noise shall come [even] to the ends of the earth; for **the LORD hath a controversy with the nations, he will plead with all flesh; he will give them [that are] wicked to the sword,** saith the LORD. {25:32} Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. {25:33} **And the slain of the LORD shall be at that day from [one] end of the earth even unto the [other] end of the earth:** they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

{25:34} **Howl, ye shepherds, and cry; and wallow yourselves [in the ashes,] ye principal of the flock:** for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. {25:35} And the shepherds shall have no way to flee, nor the principal of the flock to escape. {25:36} A voice of the cry of the shepherds, and an howling of the principal of the flock, [shall be heard:] for **the LORD hath spoiled their pasture.** {25:37} And the peaceable habitations are cut down because of the fierce anger of the LORD. {25:38} He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger. (Jeremiah 25)

And finally, Ezekiel receives a prophecy concerning a moment in the future when the Lord comes again as the judge and the shepherd of all, personally appointing leaders resembling David, 'the man after the heart of God'. But before that, 'the shepherds' are accused of gross negligence towards their flock and are dismissed by the Lord Himself, who takes back His flock from all the countries and feeds them

Himself.

] {34:7} Therefore, ye shepherds, hear the word of the LORD; {34:8} [As] I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because **[there was] no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;** {34:9} Therefore, O ye shepherds, hear the word of the LORD; {34:10} Thus saith the Lord GOD; **Behold, I [am] against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock;** neither shall the shepherds feed themselves any more; for **I will deliver my flock from their mouth, that they may not be meat for them.** {34:11} For thus saith the Lord GOD; Behold, **I, [even] I, will both search my sheep, and seek them out.** {34:12} As a shepherd seeketh out his flock in the day that he is among his sheep [that are] scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. {34:13} And **I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.** {34:14} I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and [in] a fat pasture shall they feed upon the mountains of Israel. {34:15} I will feed my flock, and I will cause them to lie down, saith the Lord GOD. {34:16} **I will seek that which was lost, and bring again that which was driven away, and will bind up [that which was] broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.** {34:17} And [as for] you, O my flock, thus saith the Lord GOD; Behold, **I judge between cattle and cattle, between the rams and the he goats.** [...]

{34:22} **Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.** {34:23} **And I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd.** {34:24} **And I the LORD will be their God, and my servant David a prince among them;** I the LORD have spoken [it.] {34:25} And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. (Ezek 34)

*So, as it seems, according to both the Bible and the New Revelation, there will be indeed a clash between the religious authorities of God's people and the Lord, at His Second Coming. This is also to be seen in correlation with the duty of men of God to be **watchmen** of their community (Ezekiel 3:16-21; 33:1-16)ⁱⁱⁱ which once neglected, may attract the fall of many and potentially of the entire society.*

*The fact that even at the time of the Second Coming the Lord still speaks about '**princes**' (leaders) of His people does not appear as a contradiction to His teaching to the apostles about leadership, but by the mentioning of '**David**', a reinforcement of the new concept of **humble leader, who is indeed, not a ruler, but a servant of all**. As in matter of spiritual order, there is already one such leader and that is the Lord Himself, in the natural order, there can be indeed human leaders, once they are able to fulfill this condition.*

*For a better understanding of this concept, please consider the following lesson of Kiesehe, one of the first patriarchs enlightened by the Lord, as given in '**The Household of God**':*

15. "So, dear brothers, let us introduce quite a different royal rule. **In this kingdom the king will be a guide and teacher to his brothers, by no means a lord and ruler.**

16. "Such a king will be according to God's order and will have no need of worldly might, but the might and power of divine love, wisdom and order will dwell in his spirit, and out of the spirit he will be able to easily and mightily lead his brothers into all that is good and true.

(THE HOUSEHOLD OF GOD vol. 2, chap. 201)

Now turning back to our subject, all biblical criticism addressed to the Pharisees is also to be found in the New Revelation, of course, in a more ample form, and in addition a consistent and very justified criticism of ceremonials, traditions and worldly authorities. We will offer here just two excerpts, first belonging to the verbal teaching the Lord gave His disciples 2000 years ago and second to the communications addressed directly to the readers of the New Revelation (for more information, please consult the brochure About institutionalized religion and God's will). We think that the following texts are already sufficient for any Christian to get a quite precise measure of how far the actual churches have distanced themselves from the Lord's standards.

"[2] I said: "**Why would you build a separate house while you have houses anyway in which you live, wherein you also can come together in My name to discuss about My teaching and to tell about the experiences which everyone will certainly have when they live according to God's will?** It is also not necessary to introduce a certain feast day for that which you would call – like for instance the Pharisees call the Sabbath – 'the day of the Lord'. Because every day is a day of the Lord, and so on every day just as many good works can be done, because God does not look at a day and still less at a house that is built to honor and worship Him, but God looks only at the heart and the will of man. If the heart is pure and the will is good, and when these will make the whole man active, then this is already the true, real house of God's Spirit in man, and so his always good and active will according to the known will of God is the true and thus also the always real day of the Lord.

[3] Look, this is the truth, and you should continuously stay with that. All the rest is useless and has no value for God. (The Great Gospel Of John, Book 21, chap. 12)

"[2] But people are not staying like you now before Me. **They all too soon attach more importance to the outer gestures than they should according to the truth of the inner life, and the only true interior that does not go together with the exterior they regard as insufficient and finally even as worthless.** And then it easily can come to the point that priests, who are so called initiated, and chosen and called by God, will mislead the people by saying that it is sufficient for a common person to only respect the interior as prescribed by them, and to honor it highly. For according to them the individual inner word that the people are personally directing to God in a praying or thanking manner, is without any value in God's eyes and is useless because God is absolutely not pleased with that, and He is only justly dissatisfied since such independent inner praying, asking and thanking is considered by God as a brutality and blasphemy.

[3] And what will finally become of all that? **Look, the people are leaving God more and more, instead of coming ever closer to Him in their heart, in the love and in the true, living faith and trust. The trusting, true and pure love changes into a spooky fear, and the living faith in the truth changes into a dark heathenish superstition by which the lazy priestly caste, which is capable of every deceit, is doing very well in earthly respect.** By this, the so called common people are often desperately suffocating in all kinds of spiritual need and despair, darkness, poverty and blindness by which often also their body cannot take up anymore the nourishment that it needs, for the

priests, who are so called the only ones who are called by God, who multiply like flies, who are lazy and work-shy while they make all kinds of promises to the people about heavenly pleasures in the beyond and still more often horrible threats with eternal hellish punishments, torments and pains, truly rob away all things before the mouth of the common people and fatten their belly with it. And this you can see now with the Pharisees, as well as with all pagan priests.

[4] And look, all this will gradually come from the outer gestures while asking, thanking and praying, which initially seemed of course very innocent and even morally suitable. And then God must finally call out and shout to the people again through the mouth of newly awakened prophets: 'Look, this people honors Me with the lips and with idol and dead worldly ceremonies, but their heart is far away from Me.'

[5] So remember the following and make it as a permanent guide for your life: God is a Spirit in Himself, full of love, truth, wisdom and power, unchangeable since eternity, and can thus only be worshipped in the spirit and in the truth that is within man. (The Great Gospel Of John Book 22, chap. 77)

"Thus spoke the Lord to me and within me for everyone, and that is true, certain and faithful:

1. **My grace is a rich treasure. Whoever receives it will not ever be in want of anything, temporally and eternally. Therefore, let everyone endeavor to obtain it forthwith, for I give it to whoever wishes to have it.**

2. **For behold, if you want forgiveness of your sins, they are forgiven you provided you do true penance through Jesus who is My living Word and the love within Me. The gates of heaven are open to you, and if you want it you can enter and behold the face of your holy Father who is I, the eternal God Jehovah.**

3. **You can do that with the help of the living Word, which is Jesus Christ or eternal Love and Wisdom within Me from which keeps flowing all that is good and true. Love has been given to you from the very beginning, for it is the actual life within you, as is the might in My creatures, which, since it does not possess freedom though it also issues from My love, is not love itself, but only the effect of love. This is as such without life and, therefore, whatever goes forth from the might is dead matter with only an apparent life, which is in reality death.**

4. **Therefore, if someone attaches his love to the material world, his love is crushed by the might of death, and the result is the lot of matter, or death.**

5. **But he, who directs and attaches his love to Me, reunites his love with the love or life of all life and thus becomes alive throughout.**

6. **But now behold: Love in itself is blind and dark, which makes it free and independent, but also in great danger of becoming lost and perishing.**

7. **Therefore, I add to all love for Me, depending on its intensity, a proper share of light, which is a gift and is called grace. With this I flow into everyone according to the degree of his love.**

8. **If a person has the love, thereby animating My law within him, which is the highest love, streams of light will be poured over him, and his eye will penetrate the earth and behold the depths of the heavens.**

9. **Tell the children and tell all, of whatever religion they may be - Catholics or Protestants, Jews, Turks, Brahmins or heathens, - in short, it concerns all: There is but One true church on earth**

and this is the love for Me in My Son and is the Holy Spirit within you, manifesting through My living Word. And this Word is the Son, and the Son is My love and is within Me and I permeate Him completely and we are one. Thus I am within you, and your soul, whose heart is My place of residence, is the sole true church on earth. Only therein is eternal life, and it is the sole beatific church.

10. For behold, I am the Lord over everything that exists. I am the eternal and almighty God and as such also your holy and loving Father. And all this I am in the Word, but the Word is in the Son and the Son in the love and the love in the law, and the law has been given to you. If you observe it and act accordingly, you have absorbed it. Then it becomes alive within you, exalts you and makes you free, and you are then no longer under the law, but above it in the grace and light, all of which is My wisdom.

11. And that is the bliss, or the Kingdom of God within you, or the only beatific church on earth. And life eternal is only in this church.

12. Or do you think I dwell within the walls, or in the ceremony, or in the prayer, or in the worship? Oh no, there you are quite wrong, for I am only where there is love, being Myself the very love or the very life. I give you love and life and unite only with love and life, but never with matter or death.

13. I have overcome death and subjected the Deity in order to have all the power over everything that exists, and that My love may rule forever and make alive all that is subject to it.

14. And how can you believe that I wait for you in death when I am life itself? Therefore, go first into the true church where there is life, and only then into the dead church that it may become alive through you." (The Household of God 1, chap. 4)

We will stop here with the presentation and invite the reader to meditate a little on these strange coincidences that appear as clear parallels between the Lord, during His earthly life and the content and destiny of the New Revelation. Please remember especially the unmatched support for the entire Bible (as previous scriptures), which, with the exception of the power of the word itself, is the foremost argument of its validity, among all that we have investigated here. If you happen to know another teaching supposedly of divine origin able to parallel, justify and explain the Lord and His teaching in a similar way or even better as the New Revelation, please bring it on so we may at least once challenge the merits of this teaching ...

It's true that everything going beyond the pure word of God, such as the reasoning of any of us, lazy and unworthy servants of the Lord, may at any time be flawed, but still, the true light of faith rooted in love can never fail. I one believe that it is this strength of the heart that belongs not to the soul, but to the spirit of God in her that can recognize beyond any shadow of the doubt that, as God is love, the New Revelation certainly comes from God. When this strength is still missing, indeed, only a miracle of God's endless mercy can still awaken the soul to the Lord's presence.

THE IDENTITY OF THE TWO WITNESSES OF GOD FROM REVELATION 11 AND ZECHARIAH 5

Let's start with the idea that we have just discovered a teaching written more than 1800 years after the time of Christ by two people that affirmed they received it from the Lord Himself through direct dictation – a thing that, if correct, would turn them into genuine prophets of God.

Now add to this the fact that the first and main prophet found a fervent supporter and disciple in the second one, who after the death of the first also became a prophet of God. Moreover, the teaching received by this second one clearly confirms the teaching given to the first and brings new perspectives and knowledge to it.

Well, this is the exact case with Jakob Lorber and Gottfried Mayerhofer. We know that Mayerhofer, who was a layman, same as the musician Jakob Lorber, was born in 1807, seven years after the former. In Trieste, where he lived since 1837, he encountered the writings of Jakob Lorber and became an ardent believer and follower of the New Revelation. This prompted him to financially support Johannes Busch, the publisher who first printed 'The Great Gospel of John' and other works put on paper by Lorber. It seems that Mayerhofer did not meet Jakob Lorber in person, but what is important to note is that he was very much devoted to Lorber's prophetic works and that another six years after this one's death, he was also blessed with a prophetic mission, receiving in the same manner as Lorber, the Inner Word, as supposedly a direct dictation from the Lord Himself. So, let's assume this to be true, if not as an honest belief, at least in agreement with the arguments stated in the previous part of this study. In this context, we can really affirm that Mayerhofer was a disciple and, as a prophet, a continuator of Lorber's mission.

*Now where can we find in the Bible a story of two prophets sharing such a relationship and mission?... It seems that there was just one such clear occurrence in the whole book... the story of the famous prophets **Elijah** and **Elisha**. If the case of Moses and Aaron comes up as another one, we must remember that Moses was the only prophet there, while Aaron was the priest, the helper of Moses in communicating with the people. But is there any other representation of two joined prophets, in the rest of the Scriptures?*

*A very well-known fact among Christians, is that in the **Revelation of John chap. 11^{iv}**, the Lord shows to His beloved John that before His next coming He will have on earth 'two witnesses' who will prophesy, 'two olive branches', 'two candlesticks', thus two prophets who will be somehow associated with each other. However, before John received this prophetic message, before the Lord even came on this earth, it was the prophet **Zechariah** who first received a message concerning two 'olive trees/branches', 'two anointed of God' 'which through the two golden pipes empty the golden [oil] out of themselves' (Zechariah chapter 5^v). In bringing these two prophecies together, we can discover at the first sight that we deal here with two prophets of God who will have to witness for Him in the future by giving the messages they receive from Him to the people. The vision of Zechariah may even suggest the*

process of writing ('emptying') the words that the Holy Spirit reveals to them ('the golden oil') in their hearts ('the two golden pipes').

The identity of the two witnesses was always greatly debated, most often one being acknowledged as Elijah, while the other as Moses or Enoch. The possibility of the second one being the same Elias who accompanied Elijah in the last part of his ministry and asked God to enable him to pursue a similar one (2 Kings 2), would surely be worthy of consideration, although we don't hear much about it. Further on, we can ask ourselves where can we find in the 2000 years history of Christendom the claim that two prophets of God joined together same as Elijah and Elisha?...

As far as we know, nowhere but in the case of Jakob Lorber and Gottfried Mayerhofer, the two Christian writers who called themselves humble scribes of God. If Elisha received from God the requested power that has previously been bestowed upon Elijah, it appears that a similar thing happened to Mayerhofer in relation to his predecessor, Jakob Lorber.

This being noted, we surely can take some courage and give a bit of credit to the surprising hypothesis that the two witnesses of the Revelation of John may have been Elijah, this time appearing as the prophet Jakob Lorber and Elisha, appearing as Gottfried Mayerhofer, a devout of Lorber's ministry. Thus, we'll do some research and see if there are other arguments besides these simple observations, that we can we find in support of it, in both the Bible and the New Revelation.

Summary – THE IDENTITY OF THE TWO WITNESSES:

Bible: Concerning the identity of Elijah with John the Baptist

New Revelation: Concerning the identity of Elijah with John the Baptist and with Jakob Lorber

New Revelation: Is the Great Gospel of John testifying about the identity of John the Baptist with Jakob Lorber?

New Revelation: The issue of John the Baptist's previous life as Sehel and Lord's promises to the latter

New Revelation: About the identity of Elijah/ John the Baptist with Michael the archangel

Bible: Concerning Michael the archangel as precursor of the Lord

Bible & New Revelation: About Angels coming as Prophets of God

New Revelation: Moses and Enoch could not have been among the Lord's witnesses indicated in the Revelation of John

New Revelation: About the two witnesses from the Revelation of John and their teaching as the New Jerusalem and the New Revelation itself. The 'rain' / 'water from Heaven' is the Lord's teaching. Destiny of the New Revelation in correlation to that of the 'two witnesses' of the Revelation

New Revelation: An argument concerning the identity of the second witness as Elisha and Gottfried Mayerhofer

Bible: An argument that the two witnesses are Elijah and Elisha - Not only Michael, but also two men standing at the river in Daniel's vision!

Bible and the New Revelation: A classic argument that Elijah may be one of the two witnesses of the Revelation and explanations from the New Revelation

Bible: A particular argument for the New Revelation - The Lord descending from Heaven again, with the voice of the archangel

Conclusions

ANNEX 1 – New Revelation: Other references to Elijah

ANNEX 2 – A few suggestions concerning the biblical accounts of Elijah and Elisha from a New Revelation perspective; highlights to the End Time and Second Coming

Bible: Concerning the identity of Elijah with John the Baptist

The Lord states clearly that John the Baptist is Elijah (Elias) in Matthew chap. 11 and 17:

{11:13} For all the prophets and the law prophesied until John. {11:14} And if ye will receive [it,] this is Elias, which was for to come. (Matt 11)

{17:11} And Jesus answered and said unto them, **Elias truly shall first come, and restore all things.** {17:12} But I say unto you, That Elias is come already, and they knew him not, but have done unto him **whatsoever they listed**. Likewise shall also the Son of man suffer of them. {17:13} Then the disciples understood that he spake unto them of John the Baptist. (Matt 17)

This returning of Elijah as a prophet and, particularly, precursor of the Lord Himself, in order to prepare the people for His coming was also revealed by the Lord through Malachi:

{4:5} Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: {4:6} And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4)

However, many Christians avoid acknowledging that John the Baptist is the same person with Elijah due to the pressure to avoid the idea of reincarnation, by using as counter-arguments the denial of John that he is Elijah (John 1:21) and, eventually, also the angel's word towards Zacharias from Luke 1:17:

{1:21} And they asked him, What then? **Art thou Elias?** And he saith, I am not. **Art thou that prophet?** And he answered, No. (John 1:21)

And he **shall go before him in the spirit and power of Elias**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (Luke 1:17)

Still it is a question of basic logic to observe that the idea that John is same with Elijah, doesn't contradict at all him being in the spirit and power of Elijah. Also the fact that John may not have known that he is Elijah or eventually pointed to his different prophetic assignment and that anyway his word cannot prevail against the Lord's, which contradicts it, is another common-sense observation.

Many Bible readers suffer from a lack of discernment in differentiating between the scriptural verses that present human opinions (which although true as narration may not be true in content, for a human being, in expressing personal opinions, is prone to any mistake) and the ones which come from God the Lord (directly, through angels or through His prophets/ apostles). However, we will discuss more about this issue in the next chapter, when we'll see things appearing very clear from the perspective of the New Revelation.

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New Revelation: Concerning the identity of Elijah with John the Baptist and with Jakob Lorber

Even at the beginning of the Great Gospel of John, the Lord presents John as both the prophet Elijah and Michael, the archangel. This man is indeed described as having the indwelling spirit of Elijah, a fact that should be understood as both the spirit and its inseparable soul, according to the New Revelation's doctrine.

"6. There was a man sent from God, whose name was John. (John 1:6)

[1] This man, who preached repentance by the Jordan and baptised the converted with water, was called John. **In this man dwelt the spirit of the prophet Elias, and this was the same angel spirit who in the very beginning defeated Lucifer and later, on the noted mountain wrestled with Lucifer for the body of Moses.**" (The Great Gospel of John vol. I, chap. 2)

The following scene is exactly the one depicted in Matt 17:11-13 and happens after the scene of transfiguration (Matt 17:1-8, Mark 9:2-8, Luke 9:28-36) which is detailed in the Great Gospel of John Book 30, chap. 31. This clearly confirms that to say that 'the spirit of Elijah lived in John' is equivalent with saying 'John the Baptist was actually Elijah', thus clarifying the use of similar language in Luke 1:17:

1] But Peter came up to Me as we were still on the way down the mountain and asked Me what that should mean, if the scribes said that Elijah must come before the arrival of the Messiah and restore all things and thus prepare the way for the Lord..

[2] At this I said to Peter: "The scribes are right, and you too with this question of yours! Elijah is indeed coming first and will restore everything, yet I say to you all: **Elijah already came, but they did not recognize him, just as little as they now recognize Me and did to him whatever they wished. So also the Son of Man is going to suffer at their hands, as I have told you already many times. I say unto you: This whole corrupt kind will not move before they have reached the goal of their revenge and through it then also their judgment!**

[3] **John, in whom Elijah's spirit lived, did signs, taught and baptized and prepared thus the people for Me.** What happened to him for this?

[4] I Myself teach only the purest religion of life and perform signs which have never been seen before on this Earth and will never be seen again in such size and extent; therefore they have all the more anger and rage at Me and will do to Me with the permission from above what I have already pointed out to you.

[5] Of course, the old question again and again arises in your hearts as to why I Myself allow men to do such a thing to Me. But you have been instructed often enough on this topic, and so let us go down to our people in the valley!"

[6] When I had finished this speech, the three saw only then that **John the Baptist was actually Elijah..**" (The Great Gospel of John Book 13, chap. 32)

Even the clear affirmation in Matt 11:13-14 concerning the identity of John the Baptist, can be found in the following verses of The Great Gospel of John, of course, in a more elaborated form that, according to the New Revelation main tenet, is exactly the real communication of the Lord to His disciples.

[17] Up until John, all the prophets as well as Moses' law have prophesied. **He was the last prophet before Me.**

[18] **If you will receive it, this very John is Elijah who is to come again before the Messiah. He also has come and prophesied before Me and has prepared My ways**, as you have found out yourselves. Say it now whether you know who John is. (The Great Gospel of John Book 2, chap. 44)

This is reaffirmed in a later conversation of the Lord with the young Jewish girl, Helias:

[12] If you think, that Elijah must come before the Messiah, to prepare all the flesh for the great arrival of the Messiah, who will be called Jehovah, then I say to you: **Elijah was already there in John, and I Myself am also already here.** I came into My property, and see, those who belong to Me do not recognize Me! – How do you like this viewpoint?" (The Great Gospel of John Book 16, chap. 46)

Further on, in the Great Gospel of John, we get another even more detailed confirmation of this identity, by watching the spirit of Elijah who, being called to appear visible before the Lord, His disciples and a group of high priests, presents the main events of his former life as John the Baptist.

01] Said I (the Lord): "Elijah, you forerunner and preparer of My ways, what have you to say against these servants of the temple?"

02] Said Elias: "Lord, Moses has said everything. With him the temple has ceased to be a house of God. It has become nothing but a den of thieves and robbers. **At the Jordan I clearly showed it to these men and also proved it in every detail.** Yet when they saw that they were unable to refute my words with a single shred of evidence, well noticing that they were irrefutably found out and accused of every possible iniquity against You, O Lord, and against the people, they openly laughed and declared me a pious fool to whom one can for fun's sake listen for a few hours. But secretly they threatened the people lest they see in my teaching more than the ridiculous ravings of a madman.

03] Secretly they were full of rage because they noticed that the people still considered me a prophet and honored me as such, repented and were baptized. Only too soon did these evil blasphemers in God's holy place become aware that through me the axe had been put to their tree, threatening an end to their iniquitous rule. So they beset Herod and proved through all kinds of deceit and evil tricks how gravely his authority was threatened through me. Herod could not see their point since he had firm contracts with Rome to which he always meticulously stuck, so that he could as a matter of course in any adverse situations count on Roman protection. But all this was of no avail; they kept harassing Herod, so much so that in the end he had me imprisoned.

04] Once I was imprisoned and my disciples were allowed to visit me in prison, they could no longer harass Herod; but they could not fail to notice that my teaching kept spreading enormously through the efforts of my disciples. Their anger and wrath increased from hour to

hour and they enlisted the help of the evil mother of the beautiful Herodias. If, besides his usual oath, Herod should give also his word as a prince when granting Herodias a favor, she was to ask for nothing else but my head. In return for this the mother was to secretly obtain ten thousand pounds of gold from the temple treasure. The beautiful Herodias, well knowing that Herod was secretly fond of me, considered this demand too harsh, but an evil spirit took possession of the old woman and revealed to her the fact that I did not approve of his adulterous relationship and was trying to dissuade him from it. This badly prejudiced also Herodias against me so that when, during the celebrations, she was again urged by her secretly bribed mother, she demanded my head, which greatly saddened Herod, - but, having sworn the oath he had to keep it, and so I was decapitated in prison.

05] When the templers heard of this, they greatly rejoiced and began immediately wherever possible to persecute the people who believed in me. -This, in simple outline and without going into any details with which you are anyway familiar, is their whole depravity, O Lord, and I am now accusing them of it before You! You alone are the Lord of eternity. Do judge them according to Your infinite power, wisdom and justice. Your alone holy will be done."

06] Hereupon I said: "Yes, so it is! There are, to be sure, a few other facts which I Myself have occasionally mentioned and other eye- and ear-witnesses have reported in My presence, yet this is the true, innermost core of their exceedingly hellish wickedness. But now I ask you, My most faithful prophets and now angels of My Heavens, whether you can forgive these great offenders in My holy place the great wrong they did to you."

07] Said both (Elijah and Moses): "Yes, Lord, for You alone are the reconciliation for all of us! If only You in Your great mercy would enlighten them so that they might see their great iniquity."

08] At My secret sign the two then disappeared and we were alone again. (The Great Gospel of John Book Book 13, chap. 80)

Added to this, we can even discover another surprising communication of the spirit of Elijah – John the Baptist with the very Pharisees who contributed most to his execution:

[5] Then the two Pharisees were tremendously frightened and being afraid they could not give an answer to Moses, because soon enough they recognized in Elijah John the Baptist to whom they themselves had contributed the most in his imprisonment and his beheading.

[6] But **Elijah** said: "Now that the sharp axe is laid at your root, you can only see now that judgment is at the door. It was the highest time for you to be converted, and because the Lord, the almighty, has been Himself so merciful to you, **I too forgive you the crime against me.** But a thousandfold woe to those who also will lay their evil hands on the Lord's body. The judgment and the curse are already written on their foreheads." (The Great Gospel of John Book, Book 17, chap. 82)

On the other hand, also concerning the indeed problematic denial of John of being Elijah (Elias), we get this clear explanation:

8. Now there still remains the question why John denied being Elias or a prophet since, according to My own testimony, he was one as well as the other, for **I Myself told My apostles and also other**

listeners to My teaching quite plainly, John was the Elias who was to come before Me, if you will accept this.

9. The reason for this denial was that John here describes himself only according to his active, new calling and not the previous one given his spirit within Elias when he was living on earth. Elias had to punish and destroy the Moloch, whereas John had to call people to proper repentance, bestow the forgiveness of sins through baptism with water and prepare the way for Me. And in accordance with such activity he presented himself only as that which he now in fact was. (The Great Gospel of John Book vol. 1, chap. 5)

In summary, the arguments Christians may use in favor of the idea that John, although having the same spirit and power as Elijah, was however another individual stand in clear contradiction with the New Revelation and also with the Gospels, respectively with Jesus' words about John the Baptist (Matt 11:13, Matt 17:11-13) and even with the expectation of the Jews of a coming of the prophet Elijah himself (Matthew 11:14, 17:10-12, Mark 6:15, Mark 9:11-13, John 1:21).

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New Revelation: Is the Great Gospel of John testifying about the identity of John the Baptist with Jakob Lorber?

Now the reader will be confronted with the most important argument from the Great Gospel of John in support of the idea that Jakob Lorber is none else than John the Baptist and Elijah.

The following excerpts show that 2000 years ago, the Lord revealed to His two main prophets, Moses and Elijah/John the Baptist as also later to His disciples, that John the Baptist will be again the Lord's forerunner at His Second Coming, as a man in the flesh, fulfilling the mission of a prophet, by receiving God's pure/ unveiled teaching, while Moses will lead him, but only in the spirit. Thus we can expect John the Baptist to be the main scribe of the New Revelation (Jakob Lorber), which would also explain the meaning of the title of 'The Great Gospel of John'¹⁴, the central work of the New Revelation.

9] But I spoke with the two prophets and said to Elijah: "At the end of times of this Earth you will indeed be sent once again in the flesh to the people of this Earth, but no longer with a veiled inner spiritual vision, but unveiled and even brighter than on the two previous occasions when you came under the name 'Sehel' and later 'Elijah', and the brother Moisez (Moses) will lead you, but purely in spirit; for his flesh will remain until the end of time the property of the Earth.

[10] But then all flesh of this Earth will be transformed into the spiritual; you will however never need

¹⁴ The idea shared by some New Revelation followers that the 'John' from 'The Great Gospel of John' would be John the apostle (and thus that Lorber would be an incarnation of him) is anyway contradicted in 'The Spiritual Sun', where we meet John the apostle as an angelic spirit on the Spiritual Sun, at the time when this work was written by Lorber. Thus he surely couldn't have been in the earthly living Lorber.

it as I gave you a new body for eternity anyway. **Watch well over the children of Israel until I return soon when My greatest work will have been completed! Then I will also give you a firm chair in My new kingdom. For behold, the time is now here that I once showed you on Earth, when I will create everything anew: first My spiritual worlds, and later the same thing will happen to matter, until it has reached the correct level of full purification!** But now let us wake the three again from their sleep!" [...] (The Great Gospel of John Book 13, chap. 30)

"And just as the Jews had to endure captivity because of their sins and fell into idolatry, so also **the people of the future** will, for the sake of their maturing, fall into similar mistakes – yes they can and shall fall into exactly the same ones. Just as I awakened prophets among the Jewish people, **also prophets will arise there and purify the pure teaching from the Heavens of all additions.** [11] However, this people is as good as totally unknown to you now, but in time they will arise with great force and will smash to pieces everything that is rotten and useless, for they are mighty in their still intact natural force. **The same teachers that came down here as My servants will also come back again there, partly in the flesh, partly in the spirit, and they will testify of Me with great enthusiasm and all-conquering force, as they testified of Me up to now. And I will be invisible at their side and lead them.**

[12] But then, once that people will also have reached such a height that foreign kings are afraid that they will possess the Earth, like the Romans now, a time will come with full of surprises for the nations on Earth.

For not that people will be the middle point, but a new people will arise that will be formed from the most noble generations of all people. These will conquer the world with My power. And peace and unity will and must then rule over all nations and peoples. And amidst that new people, salvation will be born that will need neither king nor law but only this: 'Love God above all and your fellow man as yourself.'

[13] **And you, My faithful followers will be co-workers of this new material and spiritual kingdom.** That is why you are gathered here, namely to hear already in your first earthly days from My mouth for what purpose I am calling you. **For all those who are for you now invisible and who will also be workers for the bliss of this Earth – and through this Earth, the universe and the spiritual kingdom – are also present.** And they rejoice over you as co-workers of the work that has started. But you will see them, those great legions that are necessary to make the work prosper." [14] After these words I opened for all those who were present their spiritual sight, and they saw all **prophets and angels of My Heavens** who came in a most friendly manner near to them and they talked with them about My latest revelations.

This scene lasted for about one hour, and all those who were present asked every possible question to the spirits who answered them in a very friendly way. (The Great Gospel of John Book 25, chap 54)

Then I called John the Baptist and Elijah to Me, whom those who were present knew only in the personality of the Baptist.¹⁵ And I said loudly in the presence of all: "**You have been My predecessor in this great time of My coming to the people, and you will again be My predecessor**

¹⁵ This communication takes place short before Lord's death, so about three years after John's own death ordered by Herod.

when that great time will arise about which I have spoken. But the people will not recognize you then, despite that you will know who you actually are, because that last temptation in the flesh that you can expect will become the foundation for the building of the dawning kingdom of peace.
[2] The people at the time of your next life will care little about your word, but it will be written in their soul with burning letters so that they will nevertheless feel it when they will be free of their body. That word of you will be My Word, and I will demand an account of everyone who heard it but despised it.

[3] But you, My loved ones and faithful ones who are gathered around Me and are surprised about the things that clearly happen now before your eyes, will form the tribe of those who will form the new elect people, and you yourselves will contribute to its foundation in My name as a great brotherhood that draws strength from My Spirit to perform great deeds."(Great Gospel of John Book 25, chap 55/ vol. XI, chap. 30)

Another observation that can be made at this point which may be of interest for Christians is that the affirmations concerning the followers of the Lord accompanying Him at the Second Coming and forming the new elect people (see above GGJ Book 25, 54:13 and 55:3) could also explain the mysterious words of the Lord in Matthew 24:34: 'Verily I say unto you, This generation shall not pass, till all these things be fulfilled.'

So, in summary, we have two different circumstances in which the Lord, speaking to the spirit of John the Baptist-Elijah, states that he will come again in the flesh as a precursor of the Lord before His Second Coming, with a prophetic mission of conveying the unveiled Word of the Lord for humanity, which clearly points to the New Revelation and thus John as Lord's main scribe, Jakob Lorber.

As far as I know, none of the people who believe in the New Revelation and got to this statement ever contradicted it, but there is still one notable issue here that seems to involve a possible contradiction inside the New Revelation! We will try to deal with it in the next chapter.

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New Revelation: The issue of John the Baptist's previous life as Sehel and Lord's promises to the latter

According to all previous texts, it appears quite clear that Michael the archangel incarnated on Earth as Sehel, Elijah, John the Baptist and, finally, the precursor of the Lord at the Second Coming (who seems to be, by any means of reasonable inference, Jakob Lorber). The only major issue here is that in Household of God vol. 2 where the story of Sehel is presented, we discover that the Lord, manifesting Himself through an angel as Abedam, after revealing to Sehel his real identity of an archangel of God, shows that he will come back in the flesh just another two times:

31. "Sehel, **this was your last trial save one of short duration in the future, and then another one, the very last**, when I shall send you as My forerunner. For now keep your body for as long as you will; but My countenance you shall never miss. (The Household of God vol. 2, chap. 61)

Also, we discover later that **Sehel has been given the mission to always battle the dragon** (which is consistent with what we know about Michael from the Bible) and **then has been transfigured and disappeared** and from then on was no longer seen by his people.

28. (Enoch)"**The Lord will now transfigure you and then empower you for His great cosmic service.**

29. "In your great clarity do remember me; for the Lord will one day transfigure also me, just as He will now transfigure and infinitely empower you.

30. "So hurry to Him, to your and my God! Amen."

31. Sehel, full of the greatest joy and love, at once hurried to the Lord.

When he reached the hillock, the Lord rose, held out His right hand to him and spoke:

32. "Sehel, behold, My great fields are cultivated, the seed is laid into the furrows; now it needs good care so that it may sprout and ripen to an eternally living fruit!

33. 'Therefore I now call you back and endow you with great power to work in endless space in accordance with My will.

34. "**Here is the sword of My might and there the enemy of My love; seize it, go and do battle always with the dragon! Amen.**"

35. **Here Sehel suddenly disappeared and henceforth was no longer seen.** (HHG vol. 2, chap. 280)

So it would seem that, according to The Household of God, we have just 3 distinct lives of Michael as Sehel, Elijah and John the Baptist, thus not four, the last one being that of Jakob Lorber, as we concluded from the previously quoted the Great Gospel of John (GGJ) Book 13, chap. 30:9 and GGJ Book 25, chap 55:1-2. How can we find a solution to such contradiction?

*Well, first observing that **the transfiguration, doesn't mean that the subject loses the physical body** (as this didn't happen to the Lord either, after His transfiguration); then remembering that in the quoted verse 31 chap. 61 from Household of God vol. 2, **the Lord allows Sehel to keep his physical body as long as he wants**; then noting that in the conversation with Elijah from GGJ Book 13, chap. 30:9, **the Lord may use the expression 'the two previous occasions' not in the sense of two incarnations, but two distinct prophetic missions** as he speaks in the same sentence about 'spiritual vision'; and also adds after that: '**when you came under the name 'Sehel' and later 'Elijah'**', thus highlighting '**the name**' used 'later'... which could very well show Sehel simply taking at a later time the name of Elijah for his second prophetic mission, and not reincarnating as Elijah... Let's see again, the whole problematic verse:*

9] But I spoke with the two prophets and said to Elijah: "At the end of times of this Earth you will indeed be sent once again in the flesh to the people of this Earth, **but no longer with a veiled inner spiritual vision, but unveiled and even brighter than on the two previous occasions when you came under the name 'Sehel' and later 'Elijah'**..."

So, what we just derived is that a satisfactory solution to the problem of the number of Michael's incarnations would be that Sehel, once transfigured, kept his physical body, and worked in both the physical and spiritual realm (where He could have seen 'the countenance' of the Lord and also fight Satan, 'the dragon'), and then, much later appeared among people as the prophet Elijah. That would explain why 'the trial of a short duration' mentioned as the next life of Sehel is not the long one of Elijah¹⁶, but that of 30 years as John the Baptist. The fact that Elijah is not mentioned in the story of the flood can be explained by this period being occupied with missions pertaining to the spiritual world, although maybe still living somewhere on the earth. We know from the Household of God vol. 1 chap. 25 that, for example, Cain's physical existence continues even today and that he was not affected by the flood, as neither some of the peoples living at that time in remote islands and places on earth (Household of God vol. 3), so this possibility cannot appear too surprising for us. What may be left to check up both in the New Revelation and the Scriptures is if there's any mention about Elijah's birth, childhood, family or age, for such would definitely contradict the idea of him being one with Sehel, the old patriarch.

The first mention of Elijah occurs in 1 Kings 17:1 And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said unto Ahab, [As] the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Thus Elijah appears suddenly as a prophet and even a very feared and respected one, as he speaks with authority with king Ahab of Israel. There is absolutely no indication about his previous history or relatives. In comparison, all major prophets are nominated as sons of men, with the exception of Daniel who, however first appears as a child with the other 3 young Israelites at the court of Nebuchnedzzar. Among the minor prophets, Obadiah, Micah, Nahum, Habakkuk and Malachi do not have any references to their families or childhood, but they are recipients of just one or a couple of shorter divine messages; moreover, they don't appear as characters in real life, interacting with others or playing a role in the historical events. Amos is described as being among the herdmen of Tekoa, so we have at least a hint that he was a quite usual member of his community. The rest are also sons of someone... So, really, one could say that at a closer look, with this lack of information about his past and with his sudden great prophetic authority, Elijah appears as a quite unique character among all the major prophets, whose teachings and missions are described in the Bible. Anyway it is clear that, although it may seem quite far stretching, the Bible simply doesn't offer a contrary argument to the idea that Elijah may have been the very Sehel, only with the name changed (a fact that also happened with Jacob – Israel). And neither does the New Revelation.

Also, the fact that Elijah was already transfigured in his body (which, in the light of the New Revelation, can be understood as being spiritually reborn) may very well explain why he didn't have to die but ascended to heaven in his physical body. He practically just disappeared, same as once Sehel did, from among his fellowmen.

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¹⁶ Elijah was contemporary (as a leading prophet) with king Ahab of Israel who ruled 22 years, his son, king Ahaziah and king Jehoram, also Jehoshaphat of Judah who ruled 25 years

New Revelation: About the identity of Elijah/ John the Baptist with Michael the archangel

We have already seen that in *The Great Gospel of John* vol. I, 2:1 it is revealed that Elijah (Elias) ‘**was the same angel spirit who in the very beginning defeated Lucifer and later, on the noted mountain wrestled with Lucifer for the body of Moses.**’ This surely can be recognized from the scriptures as Michael, the archangel (Jude 1:9¹⁷)

Further on, we can find some amazing details about John the Baptist and the effects of the incarnation of this great angelic spirit in relationship to the Lord, due to the weakness of his flesh and soul. Thus we can understand why he, although recognizing the Lord, chose not to become one of His disciples.

[1] SAY the people: ‘Lord, if so then it is wrong for You to leave him in prison. Judging by Your deeds, which only God is likely to accomplish, it would surely have been easy for You to free him, since he worked for You. Lord, this You ought to do now and not let him be stuck in prison.’

[2] I said: ‘He who comes himself accomplishes more than by sending a messenger or a letter. **John’s spirit is big and bigger than any spirit that ever acted in a body on this Earth, but his body is of this Earth and out of its weakness a weak soul has developed and it is good thus.**

[3] **For such strong spirit is indeed capable of raising a strong soul, but the flesh and soul of John are weak. Therefore he always sent messengers in his own stead and here messenger or letter never effect what a person does himself in whom reside soul and spirit.**

[4] Because I must not and cannot, hang My own strength and power upon someone, be it that someone comes and takes same himself, because on My part none is precluded from taking either life, or judgment, whatever he will, and thus neither My authority nor power for a good cause.

[5] But whoever does not come by himself, to him it shall not be granted, other than the grace of light, through which he would find the way to Me, here or in the beyond and realize along the way that I Myself am the way to life and the Life itself.

[6] John indeed, like no other, attained to near mastery of his flesh. **He saw the blessings in front of him yet did not take them by force.** Why not? Did he have to be like that?

[7] Here stands before you He who pronounces the ‘Must’, where necessary. But this One also is telling you that He did not pronounce for John a must in this respect.

[8] **His being called to make straight for Me a way, for the people's sake, was a kind of must, behind which nevertheless there was hidden an eternity of freedom, which however you shall not grasp in your flesh,** but that he should not have been allowed to follow Me when seeing and recognizing Me, there was neither a “should not”, and even less a “must not”. **There his spirit listened to the soul, wherewith he also got into doubts about Me and has for this reason sent messengers to Me for the second time.** He who asks is not yet in the clear, since every question presupposes either

¹⁷ {1:9} Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Jude 1)

a complete lack of knowledge, or a doubt about whether what one knows is true. If John were fully in the clear, he would not be sending Me messengers.

[9] No one indeed before him had led a life so strict – because he would eat and drink nothing for days if he felt even the slightest carnal desire in his flesh and therefore was the Earth's greatest penitent – without ever having sinned. I nevertheless say unto you all: **a sinner who has never mended his ways, approaching Me with a love-filled heart, rates higher with Me than John.**

[10] For he who says to Me: Lord, I am a sinner and not worthy of Your entering my house, is preferable to Me than to 99 righteous who need no penance, praising God in their heart for not being sinners and therefore better than an ever so great a sinner. I say unto you: theirs shall not be too great a reward in My Kingdom.' (GGJ Book 2, chap. 45)

Now, we have seen that after John the Baptist's death, his spirit is ordered to appear visibly before the Lord and other people and the Lord calls him both Elijah (Elias) and John. But we can find another occurrence when He is called to appear under the names of Michael and John. As the original angelic appearance of Michael was too overwhelming for the disciples, the Lord commands him to 'cover himself with a shadow', which was exactly the known human form of John the Baptist.

[4] First **I called in the spirit Michael**, who as a clear lightning descended out of the visible Heaven to the Earth, so that they all were very frightened. Michael stood before Me in all his majesty, shining stronger than the sun, and nobody except Me could bear the glow of his light.

[5] I said to him: "**John, cover yourself with a shadow, so that My friends can see you, recognize and speak to you.**"

[6] Then he covered himself with a shadow, and full of love and respect he stood before Me and said (**Michael**): "Look, brothers, this is the Lamb who takes away from you the sin of the world, and prepares for you the way to eternal life. Believe in Him and love Him above all, for He is the very Eternal Beginning and the very Eternal End, the Alpha and the Omega, the First and the Last, besides Him there is no God."

[7] When the angel had spoken out these words with a very lovely voice, he bowed deep before Me and highly praised My name.

[8] Then also all the others fell down before Me and glorified and praised Me just like the angel.

[9] I commanded them all to stand up and said to them: "Be natural, for I am a Man now just like you, and by your faith in Me and by your love for Me I am in you, just like you are in Me. Therefore, be natural."

[10] Then they all stood up again, **and John went to his former disciples and spoke with them about things that would happen after Me, to the Jews and to the people of the Earth, because of their unbelief, and he stayed the whole day with us in the visible human form of John who was well recognized by all.** (GGJ Book 21, chap. 87)

Another important revelation concerning John the Baptist or rather, Michael, the Archangel, is that he was one of the first beings created by God.

30. ‘This is He of Whom I (yesterday) said, after me a man is coming who has been before me; for He was there before I was.’

23. Here John repeats once more what he had said to the emissaries about Me the previous day. On the one hand, he testifies of Me that I come to men, as it were, as a mirror of man's true and indispensable humility proving by such humility that I come to help men in their weakness and not in their presumed strength, which they do not possess at all. On the other hand, **John also testifies that the one he calls the Lamb of God is still He who preceded all existence, for the expression, ‘He was before me’ means that John - for a moment recognising the high spirit entity within him - intimates to the emissaries that, although the same primordial spirit of the same nature dwelt within him, yet he was brought into a free and completely independent existence solely by the power of the First Cause - the original Source and Creator - dwelling in this Lamb and not by his own power. With such a bringing into independent existence - a true act of the First Cause - also the first cycle had begun, prior to which there had not been anything in the whole of infinity, except the First Cause Jehovah and, in fact, exactly the Same as now visibly before their eyes in this Lamb of God wishing to be baptised by him (John). (THE GREAT GOSPEL OF JOHN vol. 1, chap. 5)**

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Bible: Concerning Michael the archangel as precursor of the Lord

One of Daniel's prophecies points out exactly to Michael ('the great prince' of God) coming at the time of the Second Coming, the time of the great, general judgment.

{12:1} And at that time shall **Michael stand up, the great prince** which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. {12:2} And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt. {12:3} And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12)

The following scriptural verses referring to the mission of Michael at the Second Coming are from the Revelation and show that he (as a carrier of God's power and truth) will fight against Satan, the prince of lies and will prevail, thus freeing the earth of his dominion. This can definitely point to the spiritual battle in which the true word of God (given both in the Scriptures and the New Revelation) will forever conquer humanity's hearts and minds. All the angels of Michael, true fighters for God's word will be engaged in this spiritual war. For Satan, the result will be that he will become completely unable to influence humanity during the following 1000 years of peace.

{12:7} And there was war in heaven: **Michael and his angels fought against the dragon**; and the dragon fought and his angels, {12:8} And prevailed not; neither was their place found any more in heaven. {12:9} And **the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.** {12:10} And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. {12:11} And **they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.** (Rev 12)

{20:1} And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. {20:2} And **he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,** {20:3} And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season (Rev 20)

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Bible & New Revelation: About Angels coming as Prophets of God

Please add to all previous arguments, the fact that at least some if not all of the prophets of God were angels, as it is revealed in both the Bible and the New Revelation.

{22:9} Then saith he unto me, See [thou do it] not: for **I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.** (Revelation 22) (*thus, the angel speaking to John testifies that he was a prophet of God*)

In The Great Gospel of John, we find that, indeed, the Lord uses His angels by giving them prophetic missions on earth.

[12] **Now I am there, to help all people and send to all nations on earth My angels, to teach their wise in the right manner.** Who will take note, will not get lost, and even if he lived still so far from here. **However, nobody is forced to it.** I say it to you now, so that you know, that I am there, and why. (GGJ Book 15, chap. 92)

And if there may be a doubt that these angels come as incarnated humans, we have at least the certain example of Elijah/ Michael. The fact that Moses too became an angel in the spiritual world, doesn't automatically signify that he was one before his incarnation as the man Moses, but considering His great prophetic mission and the similarity with Elijah, it's kind of difficult to imagine otherwise.

But now I ask you, **My most faithful prophets and now angels of My Heavens** (NB: Moses and Elijah), whether you can forgive these great offenders in My holy place the great wrong they did to you." (GGJ Book 13, chap. 80)

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New Revelation: Moses and Enoch could not have been among the Lord's witnesses indicated in the Revelation of John

Moses is one of the prophets who is most often associated to one of the two witnesses of the Lord, due to the power to 'turn water into blood' mentioned in Rev 11:6 (see Exodus chap. 7) and that of 'destroying people with fire' which is mentioned in Rev 11:5.

In the New Revelation we discover that Moses was in fact Zacharias (Zecharias), the prophet, John the Baptist's father^{vi} and this may quite easily invite the expectation of him coming along with Elijah/ Lorber, as the second witness before the second coming of the Lord, according to the Revelation. However, from the above quoted excerpt of Great Gospel of John concerning the presence of Elijah/ John the Baptist before the Lord's Second Coming (GGJ Book 13, chap. 9), we can also understand that Moses cannot be the earthly companion of Elijah/ John the Baptist in his future mission in the flesh, as he 'will lead him (John the Baptist), but purely in the spirit'.

Enoch is also one of the most often characters suggested for the role of the second witness of the Revelation. Early Christian scholars such as Tertullian, Irenaeus and Hippolytus of Rome believed that the witnesses were Elijah and Enoch, the two prophets mentioned in the Scriptures as not dying, but being taken from the earth in their physical bodies by God. This would also offer an accord with the famous 'die once' statement from Hebrew 9:2¹⁸ and thus again, deny the possibility of reincarnation.

Still, according to the New Revelation, the earthly companion of Lorber and follower prophet, Gottfried Mayerhofer couldn't have been Enoch, as this one was the same with the archangel Raphael^{vii} who very often visibly accompanied the Lord during His three years ministry and who was never indicated by the Lord for another future mission in the flesh, in opposition with Michael/ Elijah/ John the Baptist. Moreover, this stands confirmed in Raphael's statement about himself never dying in the future, but remaining a pure spirit, in a conversation with the Lord's disciples.

(Raphael:) "Therefore I am nothing more or less than a human being, who at a certain time was born in the world from a women, but who did not die and will also never die, but will continue to live forever, because he became in himself as a pure spirit, lord over his life, what all of you can become and also will become if you will live and act according to the teaching of the Lord." (GGJ Book 19, chap. 94)

In the vast landscape of Christian theology, there were also other suggested perspectives concerning the identity of the two witnesses. Some scholars even rejected the idea of personification (the two witnesses being real human beings), while others considered that is safer not to try identifying them with any known Bible character. Such suggestions are not to be discussed here at all, as they are purely speculative, 'private interpretation' of men and thus, have no relevance in the context of the knowledge

¹⁸ {9:27} And as it is appointed unto men once to die, but after this the judgment: (Heb 9) – an affirmation which wouldn't raise any problems if understood as addressing not men as souls, but men in the flesh. For once living in the flesh, there is only one death of the flesh, after death following the judgment of the soul which continues her path in the afterlife according to her spiritual condition

offered by the New Revelation.

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New Revelation: About the two witnesses from the Revelation of John and their teaching as the New Jerusalem and the New Revelation itself. The 'rain' / 'water from Heaven' is the Lord's teaching. Destiny of the New Revelation in correlation to that of the two witnesses of the Revelation

First, we will offer here a few other excerpts from The Great Gospel of John (see the already mentioned GGJ Book 25, chap. 54-55/ XI,30), in which it is shown that 2000 years ago, the Lord Himself predicted to His earthly disciples the apparition of the New Revelation – a divine communication which would disclose with the greatest accuracy what happened during His earthly ministry; in other words, a most true gospel of the Lord's teaching and salvation. Any reader of this work can today indeed verify that the entire content of the scriptural gospels can be found in this vast work.

"For after Me the gate of heaven will always remain open, and what we are now discussing here will after more than a thousand years be possible to be heard and written down, as if all this were happening before the eyes of those living nearly two thousand years after us on earth. And in whatever area man will in the future have any doubt, he will be able to obtain clear advice from the heavens. For from now on everyone will have to be taught by God, and who is not taught by God will not enter into the kingdom of truth and light." (The Great Gospel Of John vol. III, 15:6)

In the Great Gospel of John, the Lord explains to His good friends, the Roman leaders Cyrenius Quirinius and his brother Cornelius, the fact that Jakob Lorber (the scribe of the Great Gospel of John) and also the other great awakened prophets of the future should necessarily be of the line of David, same as Himself.

[3] But you, as the first fundamental pillars of My teaching, must by yourself secretly know more than all the others together, so that you after a while surely not be tempted to renegade from this My teaching.

[4] Nevertheless, all this will still not get lost, and if a thousand and nearly again thousands of years have passed and My teaching has been completely buried in the dirtiest matter, I will during that time again awaken men, who conscientious will write down word-for-word in a large book what has been discussed here by you and by Me, and will be given to the world, by which many eyes will be opened again!"

[5] Nota Bene (*This is the Lord speaking to His scribe, Jakob Lorber, during dictation*): You, My servant and writer, now think, that I did not mention it at that time??! Do you also want to become weak in your faith, as you are still weak in your flesh?! See, I say it to you, that I even gave your and a few others names to Cyrenius and Cornelius, and who are now the joyful witnesses of everything what I tell you in the pen. But at the end I also will give to you the names, who from

now on in 2,000 years will write down and do even greater things than you are now! Remember this for the time being and write down everything in full faith!

[6] About this Cyrenius was very surprised and Cornelius asked Me about the men to whom this will be given.

[7] And I gave them the standing and the character and even their names and added: "One of them, to whom will be revealed more than to you all now, will in a direct line be a descendant of the oldest son of Joseph and will therefore according to his body also be a true descendant of David. Thus he will be of the same weak flesh as David, but therefore even stronger in the spirit! Good for them, who will listen to them and arrange their lives accordingly.

[8] But even the other great-awakened will mainly be descendants of David. Since such things can only be given to those, who even regarding the flesh descended from there, from where also I descended according to My flesh; since even I descended from David via Maria, the mother of this My body, because Maria is also a completely pure daughter of David. However, during that time the descendants of David will mainly live in Europe, but they nevertheless will be completely pure and true descendants of the man according to the heart of God and therefore able to be carriers of the greatest light out of the heavens. They surely will never sit on an earthly throne, but even more will wait for them in My kingdom, and I surely will always think of My brothers! But also most of My disciples, who are here, descend from their fathers side from David and are therefore in all seriousness My bodily brothers, except for one who is not from above but purely from this world. He was not supposed to be among them, and still he has to be there, so that that, what has been written, is being fulfilled!"

[9] Says Cyrenius quite amazed: "Thus only to the descendants of David You will always reveal Your will? Are Mathael, Zinka and Zorel also descendants of the great king? Since You also reveal to them the same as to the descendants of David!"

[10] I said: "Friend, this here does not take place in a manner of a secret revelation, but by way of an open word perceptible to every flesh ear! But it is something completely different to receive the secret, inner word, which comes from My word into the heart of him, who hears it in himself; and for that a certain prepared line of people is required, whose inner is capable, to endure the omnipotence and all-power of My word! Since every unprepared would already be destroyed and killed by only one word coming directly from Me. Once it has been written, then people with a good will and a good sense can read it; it will not only not kill them, but strengthen them for the eternal life.

[11] **But if evil world people would read it, to mock about it, they also would be destroyed and killed, although it is only written!** Now you also know how these things are standing; and I say now, that you be prepared, to see the wonders of origin, being and permanence forever!" (The Great Gospel Of John Book 9, chap. 44)

In the Great Gospel of John, we find several descriptions of the events occurring before and at the Second Coming. In the following text, we are told that the Second Coming of the Lord will occur when the news of this pure teaching from Heaven will reach one third of humanity, at a time when people will be able to instantly contact each other no matter the distance (Internet). Many believe that the description of the first place in which the Second Coming will unfold suggests America, which will

then join in a process of spiritual awakening with Western Europe. We are noting this because it should be now a matter of great importance for all people, although not relevant for the subject of this study.

First **I will come invisibly in the clouds of the Heavens**, which means: **first I will come close to men by truthful seers, wise men and newly awakened prophets, and in that time also woman will prophecy and young men will have clear dreams by which they will announce My coming to the people**, and many will listen to it and improve their life, but the world will call them daydreamers and will not believe them, as this was also the case with the prophets.

[4] So **I also will awaken men from time to time to whom I will say by means of their heart to the pen, everything that now during My presence, is, happens and is being discussed**. What will then be written once will in a short time of a few weeks and days be multiplied in many thousands of copies in a very artful manner which will be very well known by the people of that time, and so they can be conveyed to the people. And **since the people of that time will almost generally know how to read and write, they also will be able to read and understand those new books themselves**.

[5] In this way, the spreading of My teaching will then again be given anew and pure from the Heavens to all men on the whole Earth, much faster and effective than now by messengers in My name from mouth to mouth.

[6] **Once My teaching will be brought in this manner among the people who are of good will and have a living faith, and when at least 1/3 of the people will know about it, I will also personally, visibly and bodily, come to different places, to those who love Me most and have the greatest desire for My return**, and who for that reason will also have full and living faith.

[7] And I Myself will form congregations out of them, against which no worldly power will be able to oppose or resist, for I will be their Commander-in-Chief and their eternal invincible Hero, and will administer justice to all dead and blind worldly people. And in this way I will cleanse the Earth of its old filth.

[8] However, **during the time of those new seers and prophets there will be great misery and need among the people, as has never been before on this Earth, but for the sake of My chosen ones of that time it will only last for a short time, so that their development towards bliss will not be hindered**.

[9] But in this land where I am now persecuted by the Jews of the temple as a criminal from one village to the other, and which is trampled down by dark heathens, I will personally not first act, teach and comfort the weak again. **But in the lands of another continent that is now inhabited by heathens I will establish a new Kingdom, a Kingdom of peace, of unity, of love and of continuous living faith. Fear for the death of the body will no more exist among the people who walk in My light and who will always be in contact with the angels of Heaven and associate with them**. Here you have now a real answer to your question.”

[10] **The scribe** said: “Thus, Asia, the old cradle of mankind and of many blessings from God, will not be fortunate anymore to see and hear You when You will return to this Earth? This is truly not a happy news for this continent.”

[11] I said: “The Earth belongs to Me everywhere, and I know **in which place My return will be most beneficial for the whole Earth. At that time however, men will be able to contact each other from one end of the Earth to the other, and this as fast as the lightning that strikes from a cloud**. And through the use of the spirits that are bound in the fire and the water they will, *riding on iron*

roads, cover the greatest distances on Earth, faster than the heaviest storms that drive from one end of the Earth to the other. And the ships will, by means of these same powers, cross the big ocean in a much shorter time than now the Romans from Rome to Egypt. So then it will be possible to spread the message of My personal return in a very short time over the whole Earth, and thus also to Asia.

[12] But then there is again the question: will the blind and deaf heathens of this continent also believe it?

[13] I think and say: this will hardly be possible before it will be purified by a great worldly judgment.

[14] There is a big country, far in the west that is surrounded on all sides by the great world oceans and which is, across the sea, nowhere in connection with the old world. From that country, first the people will come to know great things, and they will also come up in the west of Europe, and from that, there will be a bright shining and a shining in return. The lights of the Heavens will meet each other, recognize and support each other.

[15] Out of these lights, the sun of life will develop – thus the new, perfect Jerusalem – and in that sun I will come back to this Earth. And now we have talked enough about what will happen in the future." (The Great Gospel Of John, Book 21 - chap. 62. The Return of the Lord)

As seen in the last phrase, in the context of this great spiritual awakening, the New Jerusalem, in which the Lord Himself dwells, will come to earth, a fact also described in the following excerpt in which it is made clear that the referred awakening consists exactly in receiving the New Revelation, which also equivocates with receiving the revealed true spiritual meaning of the Bible. Thus we can understand that the New Jerusalem developing from it is the renewed and forever pure religion of God, or the new and everlasting covenant of God with humanity.

(*The Lord to His disciples:*)[2] I said: "Friend, the teaching that I am giving to you now is God's Word and remains eternally, and therefore the people about which we are talking now will only receive the teaching from Me that you have received from Me, but at that time it will not be given to them in veiled form, but completely revealed according to its heavenly and spiritual meaning, and from that the New Jerusalem will exist that will come down from the Heavens to this Earth. Only in its light it will become understandable to the people how much their predecessors were misled and deceived by the false prophets, just as the Jews are now deceived by the Pharisees.

[3] Then they will not blame Me and My teaching anymore for all the great misfortunes, but the extremely selfish and imperious false teachers and prophets. In the light of their sciences and many technologies they will very well perceive whose spiritual children they are.

[4] When the very bright light of the New Jerusalem will shine over the whole Earth, the liars and cheaters will be completely unveiled, and the reward for their work will be given to them. The higher one of them thinks to be standing, the deeper will be his fall. Therefore, beware already now for the false prophets. Did you well understand this now?" (GGJ, Book 21, chap. 58)

In another text of the Great Gospel we find an extraordinary explanation of the symbolic image of this New Jerusalem, the city of God descending from Heaven as the Lord's new teaching (the religion

itself being the assimilation and practice of the teaching by the people), which we acknowledge to contain the original teaching He gave to the apostles:

[5] I Said: "What you saw was this My new teaching which I am giving you from the Heavens. It is the true New Jerusalem from the heavens, for the old one on earth is no longer good for anything. The twelve gates mean the true twelve tribes of Israel and the 12 kinds of precious stones in the city walls are the ten commandments of Moses and the upper two rows consisting of diamonds and rubies signify My two commandments of love for God and love for the fellowman. The angels passing through the gates mean the many truths people find through the faithful compliance with My teaching. Those leaving the city mean the great wisdom of this My teaching, and the many entering it indicate that man shall admit this My teaching, which is pure love, also into his heart and act accordingly, so that he might attain the true rebirth of the spirit and thereby be guided into all truth and wisdom.

[6] That is the meaning of this vision, and it is also the true sun of grace for anyone who hears My word and lives accordingly, and all who now and in the future believe in Me will forever be there and live with Me and together with Me guide and conduct all that has been created in eternal space. (The Great Gospel Of John Book 13, chap. 84)

*We already showed in the previous part, in **OPPOSITION TO INSTITUTIONALIZED RELIGION AND WORLDLY REJECTION** that the world will attack and condemn the new teaching of the Lord, instead of His physical person, as happened 2000 years ago. The excerpt we will give here again contains a core explanation of Revelation 11, concerning the two witnesses of the Lord at the Second Coming which are shown to be the two 'chosen' servants who received the pure teaching from heaven, the New Revelation itself.*

"They killed the prophets and left their dead bodies lying in the street for three and one-half days." This signifies: When mankind heard the teachings of My Chosen Ones, they refused to accept them, mocked My scribes and servants, or regarded them as non-existent, as dead. They rejected My Teachings or 'left them lying on the open street', not believing in them, but also not completely discarding them either. Until after a short time (figuratively three and one-half days) truth triumphed again, the one believed dead became alive once more and returned to whence he had come, i.e. he ascended to Me. Whosoever comprehends the meaning of these words, that is, what they signify spiritually, will also easily find out the meaning of "the city of Babylon" or "the place of intellectual errors." (The Advent of Christ)

The sad prediction of the Lord's teaching given to His two witnesses being ignored, mocked and even crucified is also confirmed in a couple of excerpts from 'The Lord's Sermons' we've already quoted in the mentioned chapter and from which we will now give just the core. And indeed only the disciple who never attempted to discuss about the New Revelation with other Christians can doubt its fulfillment, as the most frequent reception of this wonderful, godly teaching consists either in a tacit rejection or in a manifest rebuking which may culminate even in ascribing it to Satan.

As in those days I was nailed to the cross, My teaching mocked and My disciples abused and persecuted, so it will be again. Instead of My person, My teaching will be crucified and mocked. My fighters will also have to battle with all kinds of injustices but they, too, will be victorious and see Me transfigured at My next descent. (Sermons of the Lord, chap. 14)

Many a stone is still going to be thrown at My teaching in the form of harsh words meant to squash the gentle precept of love under their weight. But do not fear for its victory! For as at that time My Self was destined to pass even harder tests until My glorification had been accomplished and the end of My mission reached, thus now My teaching will be stoned, condemned, mocked, crucified and then - apparently dead - put in a grave from which, however, - as I once did, conquering death - it will rise triumphantly. (Sermons of the Lord, chap. 17)

Now, concerning the teaching from God, we can also observe that this is also represented in the New Revelation by the symbols of 'rain' or 'water' ('water from heaven', 'living water' etc). Here also, the Lord Himself as the great eternal Word, is the only 'fountain of living waters' and 'eternal life'.

[10] What does it say here afterwards: "He who believes in Me, out of whose bodies or loins rivers of living water will flow!?" (John 7:38-39) The living water, however, also signifies the living wisdom from the heavens, which must nevertheless also be regarded as a sure criterion of the **Divinity of My Word!** (Explanation of Scriptures, chap. 34)

8. "Whoever does not understand that My Word is a living water, does not grasp in the least what God is, what Abedam and what Enoch; for only the living water can reveal this to him completely.

9. "Since, therefore, this depends on the true, intimate acquaintance with the living water, the question arises: How, then, **is the Word from My mouth a living water?**

10. This too you shall see in an accurate metaphor; and so hear it:

11. "At home you have a garden. In the same you have planted a great variety of good plants. When during the summer now and again it becomes very dry you water the plants with good water so that they do not dry out and die in the barren soil of your garden. But despite your diligent watering, the plants thrive only very poorly and your harvest is as poor as is the soil in living food, which consists solely in a well-blessed rain from the clouds of heaven.

12. "You say out of your wisdom: 'A dry year is a scourge both for the plants and for our stomach and skin!'

13. "Why, then, do you consider the rainwater better and more nourishing than the one you pour from your jug onto the plants? - Answer Me this out of your wisdom."

14. And the speaker replied: 'This is quite natural: Because the earth's spring-water has already imparted its energy to the earth prior to reaching the surface of the earth feebly. However, the rainwater falls in undiminished strength to the ground of the earth where a single raindrop is more precious for the flora than a whole jug full of the purest spring-water. - I consider my answer to be correct.'

15. And the most holy Abba replied: "Quite right; so consider My Word a rain from the heavens of all life, and the life-giving property of the water of this My living Word will no longer be a riddle to you, and Abedam together with Enoch will appear before you in great clarity and in all the fullness of His Deity. Understand it. Amen." (The Household of God vol. 2. Chap. 167)

*"Whoever drinks the water that I shall give him will never suffer thirst any more. **The water that I shall give him will be an inner spring for him** welling up into everlasting life." (John 4:14)*

[7] For whoever drinks the natural water of this or any other will soon be thirsty again. **But the one who drinks (accepts with faith into his heart) the spiritual water (My teaching), which only I can give, will not ever be thirsty again, for the water I give to anyone becomes an inner spring for him welling up into everlasting life.**

[8] You take Me to be a proud, arrogant Jew, but see I am meek with all My soul and full of the deepest humility. Thus, who does not become as humble as I am will not participate in the Kingdom of God which has now descended to the Earth.

[9] At the same time the living water offered to you is the sole true cognition of God and eternal life out of God, thus welling from God, the life of all life, into man as eternal life where it becomes an inexhaustible, ever-present life, flowing back into God's life and producing in God one and the same freely active life. See, such water is what is what I am offering you. How could you misunderstand Me so much?' (The Great Gospel of John, Book 1, chap. 26) (*see also John 17:3, Jeremiah 2:13, 7:13*)

It is again the Word that in the beginning created heaven and earth, as Moses expressed it, the Word as actual life and light beaming from on high and pouring warmth and love into your hearts.

In the beginning was the Word, and the Word was I, and in the end the Word will keep sounding on and on, and I shall continue forever spreading light, life and love and guiding the children that are Mine in spirit.

Once the Word became flesh and those who were then living saw Its glory, but did not recognize it. And the Word shall once more become flesh, that is, spiritualized flesh, and shall be recognized and comprehended by the living in Its glory, and they shall receive grace upon grace of Its abundance.

John once baptized with water, but now there will be baptism with spirit. Streams of heavenly water will be pouring into people's hearts, softening and awakening many of them; but many will also remain untouched or will hide from this rain. Happy he whose heart is still receptive for the water from on high, who is directed upwards and does not resist the heavenly blessings! On all these people the divine light of grace will be poured - as once a ray of the divine light came down onto Christ in the form of a dove - and it will spread peace and tranquility in their hearts and all their surroundings. (Sermons of the Lord, chap. 3)

Coming back to the subject of the New Revelation itself as referred in its books, we find in the following excerpt that, through this teaching, the Lord is already spiritually on Earth, educating and guiding His children; in this process of gentle spiritual conversion, His visible presence is no more necessary, as science became able to testify in support of God. These words are addressed to Lorber and his friends, but, of course, they remain valid for us, the earthly younger followers, until the Second Coming when, in agreement with the promises of the previous texts, we trust and expect to see the Lord even in our flesh.

Now, when My messages flow so abundantly, I have actually already descended spiritually to your earth and am teaching and guiding My children as I once did. Only My visible appearance is still missing, but this would only compel the doubters to believe and would be against man's freedom of decision. I am now again choosing My disciples who shall sow the golden seed of My teaching of love, but there is no longer any need for Me to guide them the way I once did. At that time I had to use other means; I had to come Myself and prove to them by words and deeds the actual existence of God. Now such forceful means are no longer necessary, for science, with its discoveries in the domains of My cosmic creation, has opened up enough ways for those who observe with spirit and heart to find Me everywhere and to recognize My actual existence.

Today, teaching through conviction is running parallel with the religious teaching. Only a person who wants to be blind will deny the existence of a God manifest everywhere in creation, below and above, even in man's own heart, despite all counter-evidence. Only such a blind person will deny the existence of a God, a law-giver and - as your Bible teaches - a loving Father Who, notwithstanding all man's errors and aberrations, always exercises forgiveness instead of retaliation, patience instead of severe judgment and at all times wants to further life instead of spiritual death. (Sermons of the Lord, chap. 25)

Concerning the destiny of the New Revelation in association with the image of the two witnesses, we will next present an amazing short summary of the history of the Lord's teaching in the last 2000 years, as a parallel of what happened in His earthly life starting with His passion and ending with His resurrection, from 'The Lord's Sermons'. The Lord's teaching (in the material form of the Bible) is kept prisoner (by the human rules and traditions) and thus turned into a corpse inside the actual Christendom, which is unable to vivify it anymore. However through the rays (the love and wisdom) of this new (but still the very same) perfectly pure and divine teaching, the biblical Scripture is now being resurrected by the Lord Himself. Consequently, not the keepers of the scriptures (the Christian people and their leaders), but the Lord Himself, through His New Word will find His new, faithful disciples, at His Second Coming. This is what He wants and will achieve by this unparalleled revelation of His supreme Fatherly Love, Wisdom, Meekness, Patience and Mercy towards all His erring children.

To give you a clear understanding of this process of spiritualization and to explain to you the significance of My resurrection, as well as My passion during My last days on earth, I have to remind you of the fact that all My deeds and words, even the world events during the years of My ministry, would be recurring gradually until My now imminent second advent. But it will all happen in spiritual parallels and not actually to My person as it did then. What, at that time, I had to suffer as the Son of man, applied also to the progress of My teaching, which now represents Me spiritually on your earth. This, too, was contaminated, mocked, and abused; then it was buried in your churches - as large sepulchers - and a heavy stone, the stone of empty ceremonies, is blocking it. There it was to rest for ever and be of use only to those who wish to benefit from it in their worldly life and not in their spiritual life. The course of world history is an exact counterpart of the years of My ministry. Just as there are in your life three important spiritual stages: childhood (corresponding to unconditional; faith), adolescence (corresponding to the forming of an opinion of what was believed), and manhood (corresponding to discrimination between appearance and actual fact), thus, also, My teaching went through all these phases, partly during My ministry, partly later after My decease, right to this day and to the future. In the beginning, I, too, compelled the world around me, partly through My miracles to believe and partly

educating people like children. And once they began to understand Me, they found through their judgment the truth of what had previously only believed. That is, they entered adolescence. When, in this way, their belief and knowledge had been strengthened, they became mature, stood by My teaching and Me with conviction, corroborating with word and deed what to them seemed the holiest, the supreme knowledge. **The history of My religion, the way it was later to be spread, presents to you the same stages, with the sole difference that at the time I, Myself, was teaching, there was no reason for excluding or protesting.** However, when people, driven by human passions and guided by worldly opinions and interests, wanted to imitate Me, they turned the divine into what was worldly, gave men only the outer bark instead of the core of spiritual life and, as a result, the good was rejected together with the bad when men had matured and could use their own judgment. This is what brought about the extremes of people who believed everything I taught and those who believed nothing. Now, as the spiritual stirring is getting stronger, when the corpse in the sepulcher, sealed and covered with a stone, is preparing to rise, now , they still want to begin - like once did Mary Magdalene - to prevent the corpse's decay by means of spices and scents. But, like Mary Magdalene who was disappointed because she found the sepulcher empty, the guardians of the spiritual sepulcher of My teaching will also be disappointed. **They will find the sepulcher empty with only the shroud left behind wherein they had wrapped the body of My teaching.** But the One Whom they believed to have kept there under lock and key will have risen, will find His disciples and adherents Himself, and give them new courage and zeal through His presence. The closer this time is approaching, the greater becomes the zeal to preserve and guard the corpse. As once My sepulcher was guarded by Roman soldiers who were unbelievers, so today is the same tendency to have an armed foreign power support those who defile and condemn My teaching of love. But in vain, already the first ray of light is breaking through onto the stone cover of the sepulcher! And as every stone begins to vibrate when the first ray of the morning sun falls onto it and continues until the stone is warmed and extends that warmth to what is beneath it, so the coffin-lid is already starting to vibrate. This vibration will keep increasing the more the reaction would like to condemn it to eternal rest. The ray of the spiritual love-sun is going to roll away the stone, drive off the powers that are spiritually asleep, and leaving them and their helpers only the shroud, once more revive the "corpse" and guide it on to its perfection on the path of light. It is dark in the sepulcher, but the Light-God of Divine Truth wants only light; and light gives warmth, and warmth gives life. **Thus, also, the corpse of My teaching will rise from the sepulcher into which it had been put by worldly selfishness and lust for power. It will increase the light, warmth, and life, where they are already glowing in human hearts** and spread with blessing these three elements where they may have been lacking completely.

This is **the spiritual picture of My resurrection in My teaching of love,** which I actually performed almost two thousand years ago and which will soon, once more, be taking place all over the world. As once My disciples and followers rejoiced at My rising, also this resurrection will be celebrated by all humanity and every individual in his own heart. **Thus I am going to rise in the hearts of My faithful when they shall have thrown away the shrouds in which they had wrapped Me, leave all worldly ceremonies and religious rites far behind them, believe only in the spiritual meaning of My teaching, and actually practice what they believe.** This resurrection in the hearts will be the rebirth, the final step towards breaking with the world and the first step or beginning of a spiritual life where material ties will no longer have the power to lead man astray or delay him on his road to spiritualization. **Therefore, Awake, My children! Open your spiritual eyes, ears, and hearts!** **Jesus represented through His gentle teaching of meekness and love, Who on the cross loved not only His neighbor but prayed for His enemies, this Jesus shall rise within you!** And as the earth is

to become His Church, His House of Prayer, where peace, tranquility, and happiness shall once more dwell, also your hearts shall be paradisiacally adorned only with blossoms of love for God and your fellowman. (The Lord's Sermons, 18)

*But finally, why does the Lord needs to be '**resurrected in His teaching of love**' for us people, thus giving this teaching that we keep in the Scriptures a new life, that could never be conquered by death again? As written above and in many other parts of the New Revelation, the final scope of all God's works and teachings addressing us is our **spiritual rebirth**, the fulfillment of the spiritual dignity for which we were created, by becoming complete children of Him, in His perfect spiritual resemblance. The teaching of the Lord is the only food for the inner spirit of God, or, in other words, a most necessary '**rain**' for the divine '**seed**', the spirit of God in the heart of man.*

{4:4} But he answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** (Matt 4)

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New Revelation: An argument concerning the identity of the second witness as Elisha and Gottfried Mayerhofer

*At the beginning of this study we observed that, according to the Bible, the only two 'associated' prophets are **Elijah and Elisha**. The younger was a disciple of the older and after this one's departure, received the grace of replacing him as a prophet of God for the people of Israel. Then we showed that the only similar case in the history of Christianity that we are aware of is that of Jakob Lorber and Gottfried Mayerhofer. We then developed our small research based on the documented assumption that New Revelation is valid, and obtained that Elijah/ John the Baptist appears to be Jakob Lorber and that The New Revelation is indeed '**the New Jerusalem**', the teaching of God which is expected to come before the Second Coming, while '**the two witnesses**' represent (the carriers of) this teaching. Now, is there any other support in the New Revelation for the idea that Gottfried Mayerhofer, as a second witness, may be Elisha?*

The answer is positive, for we found two places in 'The Great Gospel of John' in which the very credible expectation of the Jews to see Elijah and Elisha appearing together before the coming of the Messiah is clearly mentioned.

[6] Said all four: "Yes, if this marvelous man can do all that, as you as a most truthful witness have told us, then this marvelous man must be a great prophet! You see, **we Jews are awaiting a Messiah, who is expected to become very powerful in word and deed!** But before He will come, the great Prophet Elijah will come before Him and according to the opinion of many people **also his disciple Elisha**. (*Elisha, at different places in Lorber also written as 'Elisäus'*). And see, in the end this is actually Elijah or his disciple Elisha!" (The Great Gospel Of John Book 16, chap. 32)

(A Jewish girl!) [5] Don't we know that **the prophet Elijah will come before the coming of the great Messiah??!** And I'm not that easily mistaken – as you, mother, know – and therefore I say that this exceedingly marvelous man is **the returned prophet Elijah** and this very lovely youth is **his disciple Elisha**. But from now on we truly do not have to wait too long anymore for the great Messiah to arrive! (The Great Gospel Of John Book 16, chap. 45)

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Bible: An argument that the two witnesses are Elijah and Elisha - The two men standing at the river in Daniel's vision!

Daniel 12:1 finishes the prophecy of the clash between 'the king of the north' and 'the king of the south' at the time of the end from chapter 11, with the already mentioned prophecy of the presence of Michael, the archangel: 'At that time shall Michael stand up, the great prince Further, in Daniel 12:4 we find out that in this 'the time of the end: many shall run to and fro and knowledge shall be increased', which again points to the fact that people will run from a teaching/ teacher to another, searching for the truth and that the knowledge (of God) will be increased (by new additions). And immediately after this promise, in verse 12:5 we get a picture of two men standing on opposite sides of the river which clearly reminds us of the two great prophets Elijah and Elisha – at the defining moment when Elijah was taken to heaven and Elisha took upon himself the mission of God's prophet for Israel. As this follows after just two verses from the one pointing at Michael, and one from the promise of an increasing in knowledge, the supposition appears to be in perfect consistency with the statements we reached, namely that Elijah is Michael and that the two witnesses of the Revelation of the Revelation of John are, indeed, Elijah and Elisha, as we derived from both the Bible and the New Revelation. In verse 12:7 we see that 'the end of these wonders' (the end time and the second coming) will be 'when he shall have accomplished to scatter the power of the holy people' - in other words, when the Lord will take the power and authority of the religious representatives of Christianity, a fact that is repeatedly predicted to happen at the Second Coming in various works of the New Revelation (see Revelations concerning the events preceding the Second Coming of the Lord, the Second Coming and the Millennium)

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Bible and New Revelation: A classic argument that Elijah may be one of the two witnesses of the Revelation and explanations from the New Revelation

Elijah affirms that **there shall not be dew nor rain in Israel, but according to his word** (1 Kings 17:1) – Given that **rain** signifies the teaching/ knowledge of God, we can derive that Elijah reveals the will of God of not sending other prophecies to the people, besides those that are communicated by himself. This is indeed one of the hints that scholars used to identify Elijah as one of the witnesses at the Second Coming pointed in the Revelation of John... {11:6} **These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.** (Rev 11:6)

In the above conclusions we observed that due to the meaning of '**the rain**' as teaching from God, such phrase means that **there would be no other major revelation in the period the actual ones given to Elijah or the two witnesses refer to.**

As for the '**waters**' turning to '**blood**', if we understand that '**waters**' stands for the teachings from God and '**blood**' (as from '**the flesh and blood**' mentioned by the Lord) stands for the living according to the teachings or the '**flesh**'/ '**bread**'/ '**water (from heaven)**' it is then easy to derive that this teachings appear as a strengthening of the existing teachings (scriptures) that can prompt people to start conforming to them in all aspects of life – through this giving the big body of the church (Lord's bride/ people) the living blood which brings it to life. This prompting to live accordingly to the faith is clearly expressed everywhere in the apostles' teachings – see, for example: {2:6} **As ye have therefore received Christ Jesus the Lord, [so] walk ye in him:** (Colossians 2)

Now, the violent aspects depicted in the expression '**smite the earth with plagues**' and '**devouring the enemies with fire**' (from the previous verse {11:5}) **And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.** (Rev 11)), can also be understood as, again, not performed by the witnesses personally, but by the Word of God they are carrying. So these are the effects of opposing the Word of God or the Holy Ghost/ Spirit of Truth/ Comforter ('**the fire**') which unavoidably brings man in a condition of spiritual death, this being the very **judgment of the word** which is mentioned in John {12:48} '**He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**'

In order to delve deeper in the matter of prophetic language, particularly concerning the significance of the concepts of '**death**' as '**spiritual death**' or the sinful condition of existence, '**plagues of the earth**' as maladies of the love in man and other apparent cruel and violent issues in both the Bible and the New Revelation, the reader is again invited to see the studies A Study concerning Universal Salvation in the Bible and the New Revelation and Symbolic images of the Bible explained in the New Revelation through Jakob Lorber and Gottfried Mayerhofer.

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Bible: A particular argument for the New Revelation - The Lord descending from Heaven again, with the voice of the archangel

As we have already observed, in 1 Thessalonians 4, Paul gives the prophecy of **another descend of the Lord from Heaven, this time with a shout (communication), with the voice of the archangel.** This also stands in harmony with Daniel 12:1 prophecy about Michael's presence at the Second Coming and with the idea of the New Revelation being the work of the two witnesses mentioned in the Revelation of John, the main one - Jakob Lorber, being the last incarnation of Michael the archangel (who previously came in the flesh as John the Baptist and Elijah/ Sehel)

{4:16} For **the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:** and the dead in Christ shall rise first: {4:17} Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thess 4)

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Conclusions

In this last part of the study, we used the Bible as a main point of support and tried to answer the mysteries of the two witnesses and the New Jerusalem by appealing to certain texts of the New Revelation and assuming the scriptural validity of the New Revelation as justified in the previous two parts and especially in the chapter **SUPPORT, EXPLANATION AND FULFILLING OF PREVIOUS SCRIPTURES**

Turning to the conclusions we reached by the direct observation of texts and very little logical inference, these are that **the Revelation of John does speak about the New Revelation as the New Jerusalem or 'the living water' coming from heaven at the Second Coming of the Lord,** that **the two witnesses of the Lord are the scribes of the New Revelation, Jakob Lorber (aka John the Baptist aka Elijah aka Sehel aka Michael the archangel) and Gottfried Mayerhofer (aka Elisha)** and that **there is no other major prophetic teaching ('rain') given by God since the first book of the New Revelation was dictated to Lorber (1840).**

However we are not dealing here with mathematics, but with incredibly deep spiritual knowledge. Like the Bible itself, the New Revelation leaves a lot of place for independent thinking, a thing which is even justified in various of its texts, as a deliberate strategy the Lord uses in order not to affect the absolute free-development of the human soul, since the completely proven facts would only condemn the life of the mind and compel the soul to regress to the animal level characterized by passivity and a mechanic obedience to God.

The fact that the New Jerusalem is the New Revelation is certain according to the plain affirmations of the Great Gospel of John. Considering however that the Lord never called by name His two witnesses neither in the Bible, nor in the New Revelation and that we had to use a bit of common reasoning to reach this conclusion, one cannot make a matter of doctrine that they are certainly Jakob Lorber (Elijah/ John the Baptist) and Gottfried Mayerhofer (Elisha, the prophet and disciple of Elijah); however, I think one can support with conviction this idea. But anyway, as according to the repeated statements of The Great Gospel of John, the Second Coming will occur in less than 2000 years from the Lord's death on the cross (thus before 2026-2029 A.C.), we can truly expect the ultimate affirmation of truth concerning the identity of the two witnesses to be provided very soon, by the Lord Himself.

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ANNEX 1 – New Revelation: Other references to Elijah

Jehovah's gentle breeze before Elijah's cave

The following excerpts from the New Revelation reveal that the scene when God passes in a gentle breeze before the cave of Elijah and not in the storm or the fire, is a symbol of the most humble and gentle human life of the Lord as Jesus Christ, the Messiah. As written below, He came to His people 'without any external reputation in order not to make them fainthearted and weak-spirited and very fearful'. We would also suggest that the same unmatched and totally un-compelling modesty and humility can also be ascribed to the messages of His New Word, the New Revelation, which indeed do not benefit of any external support.

8] *I said: "For men of your kind, who cannot see the wood for trees, there has surely never been either an angel of the Lord, or His prophet Elijah! However for those who do see, all this happened already twelve years ago! But you have neither seen nor recognized the angel who spoke with Zachariah, nor his son who had so marvelous a birth; for what is not done for you with fire, lightning and crashed of thunder, you do not notice!*

9] *When Elijah in his rocky cave, was summoned to note how Jehovah would pass before it, a fire first passed before the opening: but Jehovah was not therein. Then there passed a mighty storm: but Jehovah was not therein. Then in the end, a scarcely perceptible rustling passed before the cave. And behold, in that was Jehovah!*

10] *And see, it is even with that, that the great prophet of whom mention has been made, announces the present coming of the Messiah!*

11] **You perhaps expect fire and storm which has already often passed before you; but Jehovah was not in them. Now, the soft rustling passes before you in which is Jehovah of a truth, but this is not noticed by your deaf ears and blind eyes, neither will you note it except at the end of your life, when however it will be too late, and will no longer be of any great profit to you!** (The 3 days in the Temple, chap. 15)

10] But for proclaiming the Gospel of the Kingdom of God on Earth through repeated thunder and lightning I should not have need of you, because there would be in Heaven mighty angels in overabundance who should be more conversant than yourselves with such spreading of the Kingdom of God on Earth.

[11] **But that time has now come which Elijah was shown when he lay hidden in the mountain cave. It was not in the storm nor in the fire, but in the gentle breeze that Jehovah was moving about.** And that time of Jehovah's gentle breeze before the world-cave is here now. **Therefore we neither want to nor can, move out through storm, nor fire, but in accordance with God's eternal order in all love, gentleness and patience!** Yet you are not to disregard shrewdness. Because I am well aware of your moving out as lambs among rapacious wolves, yet if you nevertheless are clever, you shall accomplish much. (GGJ Book 2, chap. 37)

[11] "What do you have against Me? **Is it then not right that I come to you without any external reputation in order not to make you fainthearted and weak-spirited and very fearful?!** Did Elijah, when he received a prophecy about My coming in his spirit, that is, spiritually, see Jehovah passing by in the winds of the storm or in the fire when he was hidden in the cave? No, Jehovah passed by in a soft breeze! And see, that is now here before your eyes! Why do you not want to believe it? Do not My works, which I already have performed before thousands and thousands of witnesses, bear the most truthful testimony of it? Did ever someone in the world perform such deeds?" (The Great Gospel of John Book 13, chap. 74)

And finally, you have in the following an even more majestic representation of the spiritual evolution of man and humanity, all in the same image of the phenomenon happening at the cave of Elijah... And again the purpose of the coming of Christ is revealed to be the spiritual resurrection or the achievement of eternal life by all humanity.

[11] When Elijah lay hidden in a mountain cave, the spirit told him to stay in the cave until Jehovah Himself would pass by. And Elijah drew close to the exit and listened. Suddenly a violent storm passed which made the whole mountain shake. Then Elijah thought it may have been Jehovah Who had passed by. But the spirit answered: '*In the storm Jehovah was not.*'

[12] Then Elijah listened again, and behold, soon after a powerful fire passed in front of the cave! It burned and crackled so powerfully, and the outer walls glazed before the power of the heat. Then Elijah thought that this was Jehovah! But the spirit spoke again and said: *Neither in this fire was Jehovah!*

[13] Then the great prophet considered: So neither in the storm nor in the all-powerfulness of the fire is Jehovah present in the primal essence of His love!

[14] When he was seriously pondering over it, a very gentle and soft rustling went past his cave, and again the spirit spoke, saying: "*Behold, Elijah, in this soft and gentle rustling Jehovah went past and let this be the promised token, namely, that you can now walk freely and leave this cave, hidden in which you had to wait for deliverance.*"

[15] Then Elijah stepped out of the cave cheerfully into the great open air and the path to his great home stood free of danger and open. (1 Kings 19: 9-15).

[16] If you know the Scriptures so well, then explain this strange parable to Me!" (The Great Gospel Of John Book 7, chap. 80)

[1] At this question of Mine and the previous revelation everyone opened wide their eyes and did not know what to answer. For the more they thought about it, the more confused their understanding and their mind became.

[2] One of the two deputies made a remark after a while, saying: "High, wise friend! You seem to me to be very experienced in the Scriptures, although you are perhaps a Roman or a Greek. The highly mystical picture of the prophet Elijah that you described to us was extremely correct; but it has never been understood by anyone before now. It would be truly strange that a heathen should shed light on it to us Jews. But we ask you for it nonetheless; for I have already had some dubious points from the prophet Isaiah explained to me by a wise heathen from the east and had the most justified reason to be amazed about his deep wisdom. But here this seems to me to be a similar case. Therefore we all that are here ask you to explain this parable to us according to your opinion!"

[3] I say: "Well then, so be it! But above all I must correct your mistake that I am a heathen, for I am no heathen, but from My birth a Jew like you; now truly I am everything with everyone in order to win everyone for the Kingdom of Light, for the Kingdom of eternal truth! Whoever has ears, hear this, and whoever has eyes, see this now!

[4] **Elijah represents the pure soul of man, and the cave in which he was hiding – the world and actually the flesh and the blood of man. The spirit speaking to Elijah, or to the human soul, is the Spirit of God with which the soul is to be united but cannot be as yet because Jehovah has not yet passed by the flesh- or world-cave.**

[5] **The passing storm describes the time from old Adam until Noah, the fire – the time from Noah until these days.**

[6] **But the time of the soft breeze before the cave of the prophet is now upon us, which will give every soul which has a good will the full redemption in the spirit and in all truth, and, nota bene, you also find yourselves now at the point of receiving the freedom of Elijah!?" (The Great Gospel Of John Book 7, chap. 80)**

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ANNEX 2 – A few suggestions concerning the biblical accounts of Elijah and Elisha from a New Revelation perspective; highlights to the End Time and Second Coming

At least a few interesting observations could easily be made at this point about the acts of these two joined prophets, as related in 1 Kings starting in chapter 16. Please take into account that what follows is just a particular interpretation of the biblical texts, in the light of author's understanding of the New Revelation and that, anyway, beyond the words of God is always infinitely more than a human mind and heart can grasp.

A1. *In the picture of Elijah resurrecting the woman's dead son (1 Kings 17:17-24), we see the prophet stretching himself three times upon the lifeless body, each time crying to the Lord before the boy got finally resurrected. Considering what we managed to understand until now, this can be a symbol of the three great interventions of the Lord upon the corpse of spiritually dead humanity – first through Moses, second, through His mission as Jesus Christ, the Messiah (First Coming) and third, through His great teaching and spiritual descending on the earth (Second Coming). Thus we see that the spiritual resurrection of humanity will be accomplished at the Second Coming – when, as the Lord promised, 'all knee will bow and all tongue will confess Him' (Phil 2:4) and He will indeed finally 'draw all unto Him'. (John 12:31)*

It can also be seen as a symbol of the three incarnations of Michael the archangel with major prophetic missions: as Elijah, John the Baptist and Jakob Lorber.

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A2. *Elijah's challenge of the false prophets consisting in probing which one of the sacrifices they performed is pleasing to God (1 Kings chap. 18) could represent in a very clear way the confrontation between the Lord's pure word and paganism, at the Second Coming. The water poured around the altar in order to impede Elijah's sacrifice to be consumed by God (or Elijah's mission to be accomplished) - see the following Note 1 - would be a symbol for all the false teachings trying to obscure the pure teaching of God (including, of course, the ceremonies and traditions); 'so the image of the water in the trench being licked by 'the fire' of God represents the destruction of paganism by the pure word of God sent from heaven (1 Kings 18:33 on). The 'slaying' of all the false prophets – at the brook – by Elijah himself, has the meaning of judging (see below Note2) according to the word of God - as the brook is another symbol of God's teaching (see Note 3). The later affirmation that 'Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword' (1 Kings 19:1) contains another strong symbol of God's word/ truth... the sword, again confirming the idea of judgment according to the true divine teaching.*

Notes:

1. 'Water' (not from God) means **false teachings** by contrast with '**the water from heaven**' or '**living water**' in both the Bible and the New Revelation. In the latter, we can find a very clear suggestion to that :

[14] **The chair of the eternal truth** is now indeed established for the whole Earth and will also continue to exist, but **the water streams of the hypocrites and liars**, of the Pharisees and false

prophets lift themselves also up and begin to roar more and more strong against the truth that came from the Heavens to the people of this Earth, and they lift up their waves of power against the light to extinguish it. Also the waves of the sea have become great and roar terribly. (The Great Gospel Of John Book 19, chap. 70)

2. 'Slaying' as performed by the Lord (or His representatives) means judging:

[1] "But those My enemies, who did not want me to be King, bring forth, and slay them before Me!"

[2] This text is almost too easy to give a long explanation for, and it is also one of those about which the disciples did not ask, "How shall we understand that?" For even the blind Pharisees understood this text, and they knew that I meant them among the citizens of the city to be slain.

[3] But that would certainly be a narrow sense; Nevertheless, the general is by no means difficult to recognize - one only needs to know that **slaying** means "to judge", so then one already has the whole thing! (Explanation of Scriptures, chap. 26)

3. 'The spring' (similar to 'the brook') in John 4:14 means the teaching that can and eventually has been taken in by the inner man, as detailed in the following excerpt from the Great Gospel of John:

[7] For whoever drinks the natural water of this or any other will soon be thirsty again. **But the one who drinks (accepts with faith into his heart) the spiritual water (My teaching), which only I can give, will not ever be thirsty again, for the water I give to anyone becomes an inner spring for him welling up into everlasting life.** (The Great Gospel Of John, Book 1, chap. 26)

In 1 Kings 14:3 the Lord commanding Elijah to drink from the brook Cherith before Jordan, which seems to be a symbol of the teaching the Lord gives to his people's prophets before His coming as Messiah (associated with Jordan)(1 Kings 18:40)

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A4. The educational system established by the Lord through Elijah – In 1 Kings 19:15-18 the Lord orders Elijah to appoint the king of Syria, the king of Israel and the future great prophet in his stead (Elisha), then shows him that those who will not be slain by the king of Syria, will be slain by the king of Israel and those who will still remain will be slain by Elisha. As already disclosed, this slaying is a symbol for judgment – so those who will escape the judgment of the world (represented by the king of Syria) will be judged according to the (better) Judaic laws (represented by the king of Israel) and who will escape that will be judged by the prophet of God, according to God's laws. This judgment is complemented in the following verse 1 Kings 19:18 by the Lord's confirmation of a certain number of faithful people (in Israel), who didn't bow down to Baal (paganism). Probably, 'the knees who bowed to Baal' represents the adherence to the external ceremonies of paganism, while 'the mouth which hath kissed him' represents those who fully adhered to paganism. The number 7000 may show that these people display the 7 spirits of God (or the 7 virtues or fruits of the spirit) and obey the 10 commandments of God. (see the following Notes 4 and 5). Obviously they also pass the previous filters of purity – the laws of the world, the Judaic laws and God's laws.

Notes:

4. In the New Revelation, the **number 10** in various associations (including multiples of 10) means the 10 laws or commandments given by God to Moses:

These **ten hills** depict the **ten exalted laws of Moses**. (Spiritual Sun vol. 1, chap. 20)

5. **Number 7** may represent the 7 commandments of neighborly love or the 7 spirits of God

The seven valleys separating these hill ranges from each other depicts again the **seven laws of neighborly love**. (Spiritual Sun vol. 1, chap. 20)

Consider **My Seven Properties (Love, Wisdom, Will, Order, Earnest, Patience and Compassion)**;(*) you find Order in the middle; for without Order nothing can exist. Thus Order is the basic although Order has proceeded from Love, Wisdom and Will, Order must nevertheless be the basis of the first and that of the succeeding properties, namely, the basis of Earnest, Patience, and Compassion. (**Explanation of The Revelation of John (The Apocalypse), received through Gottfried Mayerhofer on July 18, 1875**)

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A5. **The trip Elijah and Elisha took together before Elijah was taken up to heaven** (2 Kings 2:2), comprises **Bethel** (where Jacob dreamed about the ladder and the Lord promised him to always be with him and his offspring and he received the new name of Israel, the father of the 12 tribes) – **Jericho** (the first city to be captured by Joshua in the land of Canaan, a symbol of Jews' mission to destroy paganism and return the land to God) and **Jordan** (where John the Baptist will later prepare the way for the Lord) – thus probably showing the historical path of God's people starting with the foundation of the Israel and ending with the future coming of the Lord as Messiah and thus the fulfillment of His promise to Jacob. This may also show that these two prophets of God received the mission to serve and guide the people of God throughout all this period.

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A6. **At the Jordan Elijah divides the waters with his mantle**, same as Moses divided the Red Sea with his rod. However this time is not for all the people of Israel to pass by, but only the two prophets themselves – Elijah and Elias (2 Kings 2:7) '**The sea**', as we have discovered already in the Bible, is a symbol of the world, of the worldly, Gentile people and is, of course, the same in the New Revelation (see Note 6). The fact that God creates a path for His people in this world of paganism using Moses can also be represented by this image of the division of the sea; however, this path was only for the Jews, the people of God purified through the great suffering of slavery and not for their oppressors, the Egyptians, upon whom it only brought death (spiritual, as well as natural). And now again God uses

Elijah to dry up a path, not in the sea, but only in the river (meaning inside the nation of the Jews, as a part of the big sea of earthly humans) and this surely points to what will happen at the coming of the Messiah, when He will again use Elijah, incarnated as John the Baptist to open up a path of purification and repentance for the Jews, leading to the Lord Himself. Then we see **Elisha asking from Elijah a double portion of his (prophetic) spirit** (2 Kings 2:10) (which is definitely a good testimony of his willingness to continue the mission of Elijah) and this is immediately granted to him, first manifesting when he also repeats the miracle of parting the waters of Jordan, which symbolically would mean that he also continues to work at the path of salvation for the people of God in the world. However, at the first coming of the Lord, there was no other prophet accompanying John the Baptist... but, in agreement to our previous considerations, that could surely be the case at the Second Coming when Elijah would work again for the mission to prepare the people of God for the Lord's descent and Elisha would later continue it, as the two witnesses predicted in the Revelation of John.

Note:

6. The 'sea' means the world in the sense of people in their natural, material life.

[4] The 'sea' means the world; the adverse "winds" are the world's activities and their desires, against which a right boatman struggles until the fourth night watch, which marks his last days of life, that is, throughout his lifetime; because "night" is the material life in this world understood. (Explanation of Scriptures, chap. 20)

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A7. **The Lord heals the waters by commanding Elias (Elijah) to put salt in the spring of the waters**, by which also the land will be healed. This has no meaning in a purely natural sense, but remembering that 'salt' as also 'light' is in the New Testament a symbol for the wisdom from God, we can understand that Elias revealed the spiritual meaning of the Old Scriptures to the Jews so to 'heal' their religion and thus their entire society. (2 Kings 2:19). Considering that Mayerhofer, as a second witness, is Elisha, it appears relevant that '**The Sermons of the Lord**', one of the main books that he wrote under divine dictation deals with the spiritual meaning of some very well known Gospels' verses, in the context of the Second Coming – something which is indeed meant to heal our Christian religion and thus quicken our spirits to better follow the Lord.

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A8. **The story of the mocking little children who were cursed by Elias and consequently mauled by two she bears** (2 Kings 2:23) appears to be one of the cruellest things ever to be performed by a follower of God and even one of His great prophets! However if we take into account the statements of the New Revelation concerning the spiritual language used by the old prophets (see Note 7), we may derive that, for example, children were only the initial small doubts that arise in Elias' heart concerning His divine mission, which pointed at his 'empty' head or mindlessness and thus we can easily understand that Elias utterly rejected ('cursed') them, so they were annihilated by the two main forces of his heart – the love for God and that for fellowman, symbolized by the two powerful 'she-

bears'.

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A9. *The story of the woman in debt with two sons who are saved from her creditor by borrowing empty vessels from the neighbors and pouring in it the small portion of oil she still got* (2 Kings 4:1 on) suggests the situation of God's teaching, as represented by His two main tribes Israel and Judah who kept so few 'oil' in their house (which as essential asset cannot be other than the love for God and fellowman or the active faith rooted in love – see also the parable of the ten virgins – Matt 25:6-13); but this will be poured out into other, borrowed 'vessels', who are the pagan people around and that it will never diminish, but on the contrary, increase in 'quantity'. This shows the conversion of Gentiles by the God-added oil of the Holy Spirit (which is the spirit and power of divine love which in man takes the form of the love for God and love for neighbor - see Note 7) a thing that indeed happened at and after the first coming of the Lord as Messiah. The creditor cannot be other than Satan who threatens to enslave the people of God and destroy His plans forever. This may very well occur at the Second Coming too, when the two main branches of Christianity, the Ceremonial Church (Catholic + Orthodox) and the Reformed/ Protestant, threatened to be confiscated by Satan due to their lack of love, will be saved by a great outpouring of the Holy Spirit into the 'borrowed vessels' (Gentiles - non-Christian people and nations) – a phenomenon that we can indeed observe today increasingly in many parts of the world. So the small portion of active faith/ love used by the true Christians to convert people is greatly increased by the power of God.

Notes:

7. *The fact that the Holy Spirit sent by the Lord upon his disciples is nothing else that the spirit or power of divine love (because 'God is love.' (1 John 4:8)), which in the spirit of God in man manifests as love for God and love for fellowman, thus it is nothing else than the spirit of God that adds up to the spirit of God in man, can be easily comprehended from the following New Revelation texts:*

And when I said, "receive ye the holy ghost," it meant as much and still does as: "receive the highest of power of my divine love. (Earth and Moon, chap. 71)

[3] [...]But you will experience much bigger things; after the Holy Spirit has come over you, whom I will soon pour out over you, who will lead you into all truth! This will be the spirit of love, the Father Himself, who will draw and teach you, so that you all can come there, where I will be. (The Great Gospel Of John Book 8, chap. 33)

This shows you that **nothing is of value to me except a pure, loving heart, and proper belief in Me.** He who is not satisfied with that, and to whom the word of the preacher is more sacred than that which I Myself have spoken, may remain in his blindness. And he to whom an expensively constructed house of prayer is holier and more exalted than a pure heart, which is a temple of the holy ghost, should go there. (Earth and Moon, chap. 64&65)

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A10. In the story of the resurrection of the son of a woman performed by Elisha in 2 Kings 4:8-37 (similar to the one done by Elijah in 1 Kings 17:17-24, discussed above at A1), we find that this child who was also born by a miracle predicted by Elisha, got one day a ‘sore head’ and suddenly died in his mother’s arms. Discovering that, Elisha first sends his servant Gehazi to heal the boy who lay lifeless in Elisha’s bed with his rod, and preventing him from having any contact with another human being on the way, but this was to no effect. Then he himself comes over and performs a strange ritual: first, he puts his eyes, mouth and hands over the child’s eyes, mouth and hands, which brings warmth into the child’s body and then, after a brief period of separation returns to the child and stretches over his body again; the child sneezes 7 times and finally awakens. (2 Kings 4:34-36)

This image may also suggest the same process of resurrecting the spiritually dead people of God. First, through the servants of the prophets or the priests following the old mosaic law, which although not mixed with foreign teaching (‘men’), proves to be ineffective, due to the lack of the true love for God and for fellowman. Then the resurrection is attempted through the new teaching of God, given by the Lord Himself and through His Holy Spirit given to his apostles and followers; this ‘will cover the eyes, mouth and hands’ of these people – which in a spiritual sense may mean that it will be seen and acknowledged by the inner eye of their spirit, confessed by their mouths and acted upon (by their ‘hands’), then will be disseminated in the whole world (‘stretched upon’) which will lead to a gradual return to life (‘warm up’) of humanity during a certain historical period following the Lord’s resurrection - in which the Lord represented by the prophet is as if separated from humanity, ‘the dead child’, and just ‘walking to and fro in the house’. This will successfully be finalized at the Second Coming, when the Lord (‘Elisha’) will again send His teaching (‘Elisha’s body’) to cover the world with His teaching this time given to all in a perfectly pure and clear form, which will finally bring the spiritual resurrection of humanity. Surely, the fact that the Lord’s teaching at the Second Coming is represented in 1 Kings 17:17-24 and 2 Kings 4:34, by the ‘stretching out’ of the prophets Elijah, and later Elisha over ‘the corpse of the child’, cannot be a coincidence, but again, another strong argument in support of the justified belief that these two joined prophets are the two witnesses mentioned in the Revelation of John and also the two scribes of the New Revelation: Jakob Lorber and Gottfried Mayerhofer.

A11. The mysterious scene of the axe’s head lost in the water by the son of the prophet cutting beams for their dwelling (2 Kings 6:1-6) could be easily understood if considering that ‘the place of dwelling for the sons of prophets’ should be God’s teaching or religion. ‘The axe’ used to cut down the beams could be the spiritual language of correspondence needed to appropriate (cut/made inhabitable) God’s scripture. ‘The axe head’ has been lost in ‘the water’ – meaning the basics of this language, were lost in the water of worldly concepts and false teachings (see the above Note 1). But the man of God, Elisha, made ‘a stick’ (gave them the necessary instructions from God) in order to recover the axe head. This one’s ‘swimming’ may show that it became alive and revealed its secrets, made possible for it to be taken in the hand of the son of prophet, thus to be put in practice (2 Kings 6:1). So, in short, this

can be interpreted as Elisha helping the sons of the prophets (the spiritual leaders of the people of God) to understand and apply the scriptures. And again, as a parallel, same as we seen at Note 7, this apply perfectly to the teachings given to Mayerhofer in '**The Sermons of the Lord**', '**The Advent of Christ**', '**Secrets of life**' etc).

A12. Investigating the spiritual correspondences regarding the appointment of Jehu as king of Israel by Elisha, at the command of God (2 Kings 9:9 unto 2 Chron22:8), we could suggest that this was performed in order to have God's order brought back in Israel, by destroying paganism ('**Ahab's house**'), atheism ('**he that pisseth against the wall**'), the worldly lukewarm and indifferent ('**him that is shut up and left in Israel**') and political corruption and tyranny ('**Jezebel**'). From this perspective, the cruel killings performed by Jehu can be seen as symbols for the acts of purification of Israel from its great spiritual and moral evils. The fact that this may have also involved the actual killing of people may also be very true, but as we know already that the whole Old Testament is given in a coded spiritual language, the reality of any physical violence committed upon people at God's order cannot be confirmed and justified but by the Lord Himself. The keys to the spiritual language of the Bible are indeed given in the New Revelation, but a single express order of God to have people physically killed, as it was always derived according to the literal sense of the Old Testament, is never mentioned. To see, for example, how God really dealt with the Flood or Sodom and Gomorrah, please read the brochure **Christianity Unveiled – The Old Testament**.

A13 – The mystery of the arrows that Elisha on his deathbed commands Joash, the king of Israel to shot seems to refer to the first coming of the Lord ('**first arrow of deliverance**') and the second ('**the deliverance from Syria**' or paganism) – so the reproach of Elisha for the king of Israel that '**he didn't smite the earth enough after that**' (2 Kings 13:17-19) would mean in the perspective of Lord's First and Second Coming, that after the Lord's atonement opening to all humanity the possibility of salvation – first from the inherited original sin and then from the acquired sin due to Syria/ paganism, the struggle of the Christians to convert the world to the true faith was too weak ('**smiting the earth**' suggests causing '**an earthquake**', which as seen in some prophecies concerning the Second Coming indicates the restoring of God's order among people¹⁹), which lead to a continuation of paganism for a long time. But anyway, we know that the Second Coming of the Lord, as an exclusive work of His love and mercy, will instead bring the complete deliverance from paganism.

¹⁹ Rev 6:12, 8:15, 11:13, 11:19, 16:18; Joel 3:16, Heb13:26

A note about the New Revelation in the landscape of the many assumed new teachings from God

Once the New Revelation is accepted, it becomes, same as the Bible, an excellent referential for the judgment of any other supposedly teachings coming from God. And, not by accident, after the New Revelation was put on paper, there was a flood of such teachings, some even recognizing the New Revelation's validity as God's word and displaying some of its ideas. One of the best known such teachings was written by Bertha Dudde, and managed to capture a not so small number of the disciples of the New Revelation, especially in the German-speaking area of the world. I personally met another very respected 'maid of the Lord' who believed in the New Revelation and who, for a good number of years, also seemingly received divine messages concerning the End Time judgments and the Second Coming. Unfortunately, all these newer texts appear to suffer no comparison to those of the New Revelation: another 'Jesus' is speaking in them, one of a much imperfect character, logic and ethic. Not to mention their numerous unfulfilled prophecies... To get into some of the arguments that stand up for these statements, please see the short study called 'Discerning between the teachings coming from people who pretend to be inspired by God'.

*However, if we do acknowledge that we have in Lorber and Mayerhofer the two witnesses of the Lord, we may fully skip such research, for, as said above, we know that the two witnesses '**have power to shut heaven, that it rain not in the days of their prophecy**' (Rev 11:6), which signifies that there will be no other new major teachings from God for humanity, during the days their prophecy refers to. And that would be a very long time as the New Revelation's prophecies refer to the whole period between its apparition (1840) and the end of the Millennium (including, of course, the Second Coming).*

This is also consistent with the affirmation of the angel Raphael (in 'The Great Gospel of John' vol. 3) concerning the great intervals of 1000-2000 years separating the great prophets sent by God for the benefit of humanity :

*(Angel Raphael) "[14] Whenever God sends or awakens a prophet somewhere, all people should crowd around him to hear from him the holy word of God for their own greatest good; for **God awakens men, who are in the profound depth of true heavenly wisdom, only once every hundred years.***

[15] But really great prophets, through whom God reveals to the people of the earth very many and great things, are sent to this earth at the utmost every thousand to thousand years. On the one hand, they are to show the people on a large scale and in more detail the new paths of God to still higher perfection and, on the other hand, to lead them back from the many self-made wrong ways and onto a right one. (THE GREAT GOSPEL OF JOHN vol. 3, chap. 3)

So, in such circumstances, there is no place left anymore for Bertha Dudde, as there is no place for Helen White, Mary Baker Eddy, Joseph Smith and all the other 'maids' and 'servants' considered by their followers great prophets of God. And, of course, as any true Christian knows it already, there's no place left for all the false prophets occurring during the last two millennia, who openly denied the Christ of the Bible.

According to the New Revelation and the Bible, taken together, there can be only one new great teaching from God after the First and until the Second Coming: the New Revelation itself. This one didn't create any religious organization and didn't accumulate any possessions or recognition in the world, but survived in a most humble condition, appealing only to the heart, mind and conscience of its

adherents. But really, we can ask this question again: did the Lord Himself 2000 years ago did otherwise?....

A note about the New Revelation as mandatory reading for the true Christians

During the last 15 years since I discovered the New Revelation, I have not encountered among the disciples of this teaching a visible preoccupation to delve in the subject of the relationship between the Bible and the New Revelation. Maybe that many, and myself included, just lived with the hope that soon, some more devout and knowledgeable Christians, once hearing about the New Revelation, will be willing to study it in comparison to the Bible, connect the dots and then apologetically promote it among their brothers and sisters in Christ.

In practice however, the majority of the Christians I met in the real life didn't bother to read at all, despite their eventual promises to give it a try. As said before, some asked their pastors or guides about it (in order to just be encouraged to give it up and stick firmer to their Bibles), one obliged to spend some time discussing with the New Revelation supporter, asking whatever he thought may prove the weaknesses of this pretended new teaching from the Lord (which of course he discovered in no time), and few others really did read something. Among these ones, only a couple of them who read at least one book went on believing or at least remained opened to the possibility of the New Revelation having a divine origin.

*That, coupled with the acknowledgment of the very similar experiences of the other New Revelation believers I've encountered and the obvious lack of any serious promotion, brought me a lot of sad feelings and bitterness during this period. However, now I realize that the problem we, the disciples, may have left unsolved when dealing with Christians, is that, despite a strong conviction, we didn't come with a compelling answer to their main question of **why they would need this new teaching that nobody seems to care about, when they already have all they need in the Bible??!***

*The issue that there are too many interpretations and thus divisions in Christianity, so '**the bride**' may truly need the Lord's new instructions in order to clear things up for the sake of purity, strength and unity, although not rejected, never seemed to be enough of a justification. For, certainly, it's just human nature to prefer believing that 'I' or at least 'my' pastor got it right, while others still wander around on less holy pastures...*

*So, in summary, it probably appeared to our Christian fellows that we were just directing them towards, in the best case, a sort of **facultative reading**, something that, although seemingly important for a small number of believers, doesn't appear to have any relevance on their personal path to glory, ensured by the strict adherence to the sole certain word of God, the Bible. So that was, certainly, not a compelling message for the people who share such perspective.*

*From now on, however, that will surely change for me, as I intend to openly affirm the belief that **the***

New Revelation is exactly the teaching of the Lord that was predicted both in the Old and New Testament for the time of the Second Coming and that the prophets-scribes who were given the mission to put it on paper were exactly the Two Witnesses of the Lord from the Revelation of John. Which also means that the New Revelation is not a facultative reading for the true Christians, but a 100% mandatory one, as the only promised God-given explanation of the Scripture and the ground of the future great unification of the churches under One Shepherd, the very New Jerusalem in which the faithful of the Lord will dwell forever.

I think it should be obvious to any Bible-abiding Christian that no human power can unite in spirit and truth this fragmented, weakened, perverted, heavily assaulted and dying Christianity that continues to suffer its increasingly dramatic Armageddon all over the world. This is only a task for the Lord Himself. He stated that He will do it in the Old Testament's prophecies and in the Revelation given to John. And He also promised in association to that, a new teaching from Heaven. Well then, by all that is worthy of the human dignity, this cannot be other than the New Revelation.

I do not intend to convert anybody by asserting my personal conviction, but I do hope that in the context of everything written here, any good-willing Christians may at least ask themselves if it may not come natural to get such belief once getting to know the New Revelation.

Still, I do expect to continue to deal with many sceptics who, without asking themselves such questions and without getting any direct knowledge from the New Revelation, will just stick a label on it and then go on with their arrogant walk. By this however, they will only offend themselves, as once the Pharisees did, thus openly testifying that they prefer darkness to the light.

This vast and compelling teaching stands up as a major spiritual, intellectual and moral challenge before any human being and especially before the Christians, who should be able to recognize it much easier, because, same as the Jews 2000 years ago, they already have the previous Scriptures of God. For sure such challenge demands not a label, but a considerable effort of the mind, heart and conscience, a true testing of the knowledge and faith in the Lord... And, for sure, the attitude of those animals referred by the Lord when speaking about the pearls of His wisdom will not do it... No matter how many will embrace this attitude, and we've seen both in the Scriptures and the New Revelation, that there will indeed be many, it will still not do it before the One who will come soon as a judge of all flesh...

The great supper of the Lord is open for the eternal salvation of His people and the entire humanity, at a time when this stands, blind, deaf and helpless, on the brink of spiritual and physical destruction. Blessed be the ones who will not take offence at it, but come over and joyfully partake of it! Blessed be the true sheep of the Lord who will recognize their true shepherd! Blessed be all who will come to take the water of life for free!

S. Panaitescu

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Anything the reader finds on these pages worthy of interest can be further used, if in accord to conscience and the true Christian faith. For some free available resources concerning the New Revelation on the Internet, please see [The Books of the New Revelation](#), [New Revelation Presentations and Brochures](#), [The New Revelation of Jesus Christ](#) and [His New Word](#) websites, and especially the thematic excerpts collections at [Support for Christianity](#), [Divine Answers to Faith Related Issues](#), [Messages for Lord's children](#) and [Prophecies and Scientific Predictions](#).

i JUDE 1:14-15 ABOUT THE SECOND COMING

{1:14} And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, **the Lord cometh with ten thousands of his saints, {1:15} To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.** {1:16} These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [words,] having men's persons in admiration because of advantage. (Jude 1:14-16)

ii MATTHEW 13:39 – ABOUT THE JUDGMENT AT THE END OF THIS WORLD

{13:39} The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. {13:40} As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (Matt 13)

iii EZEKIEL: THE MISSION OF THE WATCHMAN

{3:16} And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, {3:17} Son of man, **I have made thee a watchman unto the house of Israel:** therefore hear the word at my mouth, and give them warning from me. {3:18} When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand. {3:19} Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. {3:20} Again, When

a righteous [man] doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. {3:21} Nevertheless if thou warn the righteous [man,] that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. (Ezekiel 3)

{33:1} Again the word of the LORD came unto me, saying, {33:2} Son of man, speak to the children of thy people, and say unto them, **When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:** {33:3} If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; {33:4} Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. {33:5} He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. {33:6} But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take [any] person from among them, he is taken away in his iniquity; **but his blood will I require at the watchman's hand.**

{33:7} So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. {33:8} When I say unto the wicked, O wicked [man,] thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I require at thine hand. {33:9} Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; **but thou hast delivered thy soul.** {33:10} Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins [be] upon us, and we pine away in them, how should we then live? {33:11} Say unto them, [As] I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? {33:12} Therefore, thou son of man, say unto the children of thy people, **The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his [righteousness] in the day that he sinneth.** {33:13} When I shall say to the righteous, [that] he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. {33:14} Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; {33:15} [If] the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. {33:16} None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; **he shall surely live.**

{33:17} Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. {33:18} **When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.** {33:19} **But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.** (Ezekiel 33)

^{iv} **REVELATION 11 - THE TWO WITNESSES**

{11:1} And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. {11:2} But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months.

{11:3} And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth. {11:4} These are the two olive trees, and the two candlesticks standing before the God of the earth. {11:5} And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. {11:6} These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. {11:7} And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. {11:8} And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. {11:9} And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. {11:10} And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. {11:11} And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. {11:12} And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. {11:13} And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. {11:14} The second woe is past; [and,] behold, the third woe cometh quickly. {11:15} And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever. (Revelation 11)

^v **ZECHARIAH 4 – THE TWO WITNESSES**

And I said, I have looked, and behold **a candlestick all [of] gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes the seven lamps, which [are] upon the top thereof:**

{4:3} And two olive trees by it, one upon the right [side] of the bowl, and the other upon the left [side] thereof. {4:4} So I answered and spake to the angel that talked with me, saying, What [are] these, my lord? {4:5} Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. {4:6} Then he answered and spake unto me, saying, **This [is] the word of the LORD unto Zerubbabel,** saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. [...] {4:12} And I answered again, and said unto him, **What [be these] two olive branches which through the two golden pipes empty the golden [oil] out of themselves?**

{4:13} And he answered me and said, Knowest thou not what these [be?] And I said, No, my lord.

{4:14} Then said he, **These [are] the two anointed ones, that stand by the LORD of the whole**

earth.

{5:1} Then I turned, and lifted up mine eyes, and looked, and behold **a flying roll.** {5:2} And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof [is] twenty cubits, and the breadth thereof ten cubits.

{5:3} Then said he unto me, **This [is] the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off [as] on this side according to it; and every one that sweareth shall be cut off [as] on that side according to it.** {5:4} I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.(Zech 5)

vi THE NEW REVELATION ABOUT THE IDENTITY OF MOSES WITH ZACHARIAS

The fact that this Zacharias who was the father of John the Baptist according to Luke 1:12-17 is the same one with the prophet Zecharias who was killed between the temple and the altar was acknowledged by Origen, the Orthodox Christian tradition and the apocryphal ‘Infancy Gospel of James’ from the 2nd century AC. It is also quite significant to point at the recent discovery of the ‘Tomb of Absalom’ (2003), a Jerusalem monument from the 1-st century holding the inscription: “This is the tomb of Zachariah, the martyr, the holy priest, the father of John.”

Here it is what we can discover in the New Revelation about Zecharias, first in the words of the Lord Himself, and then in discussions with Pharisees and particularly, those who that killed him (Zecharias):

[12] I said: [...] [14] And so, during this time, **Zacharias and his son John were good workers in the vineyard of the Lord**, although in the beginning of their inner calling each one of them refused to take this function upon them because surely they knew the great laziness and burning envy of those who indeed promised God to work in the vineyard, but were then putting their hand into their lazy lab. And not only did they not work themselves, but with fire and sword they also forbade the zealous workers to work. (The Great Gospel Of John vol. 7, chap. 192)

07] I said: “Oh, do not think that I will impeach you before the Father! There is another who will impeach you, and that is Moses, who you are hoping will come again with Elias (Elijah). (John 5:45) And he has indeed come, but was recognized by you just as little as now I Myself. (NB: **Moses’ spirit was in Zachariah, and Elijah’s spirit in John**)” (John 5:47) (The Great Gospel Of John Book 6, chap.4)

[11] How long is it since the days **you murdered Zacharias in the Temple?**

[12] **At Bethabara, his son preached the truth**, exhorting you treacherous blasphemers in the Holy of Holies to repent and to return to Moses and his most pure teaching. What did you do with him? Where did he get to? He disappeared. As far as I know he was taken away by thugs at night. (The Great Gospel Of John vol. 1, 117:11-12)

[06] Says one seasoned Elder: "What may have led to it or be the cause, neither I nor any initiate in all of Israel knows. Only this much is certain: that **with the wicked murder of the High Priest Zacharias between the sacrificial altar and the Holiest of Holies, the Pillar of Fire suddenly went out and did not reappear with all pleading and prayer.** (The Great Gospel Of John vol 2, chap. 52)

28] They all say: "You will do well, and it will give us all much joy to be able to properly serve you as our Chief. Because here no more deception is carried on, no Temple manure sold and there is no haggling over oxen, cows, calves and sheep in the House of Prayer, but our small Prayer house still is what it should be and no money changing takes place in our Synagogue!"

[...] Do not the priests adorn the frequently false sepulchres of the prophets annually although their forefathers stoned them? And do the present ones act differently? **Oh no, they step into their evil forefather's shoes. Zacharias was killed between the altar and the Holy of Holies, and Herod had John's head chopped off his body!** (The Great Gospel Of John vol 2, chap. 86)

Below we have Moses (the spirit of Moses) as Zacharias, the murdered prophet, accusing the Pharisees for this crime:

04] Thereupon **Moses** said to the Jews: "You blasphemers in the temple of Solomon, you children of the serpent, what devil has begotten you for you to say that Abraham is your father and you are sitting on my - and Aaron's - chair? Having set yourselves up on it without in the least being called to it in order to proclaim to the peoples the law given to me by God, how can you fail to recognize the Most Sublime Who on Sinai gave me the law on two stone tablets?

05] You said that I and brother Elias ought to have come earlier, - and behold, we were both there! Who of you recognized us and believed in us? And did you not do to us exactly what you did nearly to all the prophets and saints of the Lord? What, then, does it mean that you great hypocrites bow down before my name whilst persecuting and finally killing me between the altar and the Holy of Holies? Do speak and give answer!"

06] Said one in a trembling voice: "O - great prophet -, he who, - who was - killed -, his name was only Zachariah."

07] Said Moses: "You villain who are now old in the body were an eye- and ear-witness to the things I said to the congregation of priests when I came back from the Holy of Holies! Behold, these were my words: '**Listen, brothers, the Lord God in His great grace and mercy has opened my innermost so that the spirit of Moses entered into me. Now my soul and the spirit of Moses are one man, standing before you, just as he once stood before Pharaoh and on Sinai before God.** I was the first to establish this chair and sit on it at God's bidding, - and now I am sitting on it as the last one thus told by God; for henceforth only the Lord Who, miraculously, has already taken on the flesh of men, will do with this chair according to His unfathomable counsel! **You flew into a rage because of this my truest prophecy, pulled me down from the chair and killed my body. Is not this what happened?"** (The Great Gospel Of John Book 13, chap. 79)

vii THE NEW REVELATION CONCERNING THE IDENTITY OF THE ARCHANGEL RAPHAEL WITH ENOCH

[27] I said: "This you will find out at this opportunity! **His name is Raphael.**"

[28] Nicodemus said: "According to the old scriptures this is the name of one of the archangels! In the end this is the archangel himself? If so, I could be overcome by a great fear! Yes, yes, I have said this right from the beginning!"

[29] I said: "And I have not contradicted you, but explained to you and all the others what and who an angel of God is. If so, why should you now be afraid of this angel, since you are also called to become an angel yourself? So that you are not in any doubt about **this angel, know, that he is the spirit of Enoch!** His body is now My will. Therefore I told you, that in heaven no other archangels exist and will forever not exist, except those who already lived in the flesh on one or the other world. (The Great Gospel Of John Book 16 , chap. 77)

[6] See, this youth is already for a long time a pure spirit, but **has already lived on this earth as a person in the flesh! His name was Enoch and he was a first prophet and teacher of the first descendants of Adam.**

[7] **Since his soul, during the first times of the people of this earth, ignited in the highest and most pure love for God, and such love dissolved his body, which dressed the free soul, into an ethereal substance, he became immediately for ever an archangel of the highest heaven of God, this means the highest divine freedom, what you can see from the fact that he is always close to Me.**" (The Great Gospel Of John Book 16, chap. 86)

[4] **Raphael** said: "Why do you doubt about it? Did you before not experience yourself that a man of my age can impossibly possess my abilities? Yes, I tell you: it is exactly as Lazarus has revealed it now a little too soon to you. **I am not like you an earthly man, but I truly am a messenger of the Lord. My name is Enoch. However, now I am called Raphael, because when I lived during the ancient times on this world as an earthly man in the flesh, I did not experience the death of the body, nor the prophet Elijah either. For God the Lord changed me in one moment.** But the Lord did not give this grace to me alone, but also to others who loved Him above all. (The Great Gospel Of John Book 18, chap. 58)

[8] **Raphael** said: "Oh that is what I most certainly am, for every man who lives according to God's will and order has the might of life and power of God in himself, is therefore a child of God and can in all truth and clearness call God his 'holy Father'. And he who does that and can do it, will also have a lot of the one and only true God in himself, not only for this time, but for eternity.

[9] **You are surprised about me, and I say to you that several disciples of the Lord – if this would be necessary – are already now capable to achieve the same as I have done now in your presence. Therefore I am nothing more or less than a human being, who at a certain time was born in the world from a women, but who did not die and will also never die, but will continue to live**

forever, because he became in himself as a pure spirit, lord over his life, what all of you can become and also will become if you will live and act according to the teaching of the Lord.” (The Great Gospel Of John Book 19, chap. 94)

(Raphael)[10] Look, I am such *child of God*. But I did not become like that in the pure world of the spirits, but still during my earthly life. And actually in such a way that the power of the divine Spirit in me could perform everything it can do now.

[11] So as far as my body is concerned I did not die like all men are dying now, but the power of the divine Spirit in me suddenly dissolved my body so completely that not even something like the size of a sun’s particle was left behind on this Earth. **My whole body had become my eternal, indestructible garment, and that is why you can see me now with body, soul and spirit.**

[12] If this is difficult for you to believe, then touch me. Then you will feel that I am a man with flesh and bones, this as long as I want it. But if I want to change everything into the purely spiritual, you will see me just like now, but not with the eyes of your flesh, but with the eyes of your soul, which I can open with you when and as long as I want. Just come close and touch me, for also this experience is part of it if I want to enlighten for you more precisely and more strongly the nature of the Kingdom of God.” (The Great Gospel Of John Book 22, chap. 42)